



VOL V.—No. XXI.

NEW YORK, JULY 6, 1872.

\$2.50 PER YEAR;
SINGLE COPIES EIGHT CENTS.

The World at Peace.

BY MRS. HELEN A. BRIGHAM.

The morning light is breaking,
The world's long night is o'er,
The song of nations waking
Swells on from shore to shore.
The song by angels given
To hail redemption's birth,
Now echoes back to heaven—
"Good will and peace on earth."

No threat of foes engaging
Sends up its boding sound;
No clash of battle raging
Is heard the earth around.
Nor weak may fear the stronger,
Nor grief her slain deplore,
The sword is king no longer,
The nations war no more.

Their thousand banners meeting,
Float free to every breeze,
And flag to flag gives greeting
On all the friendly seas.
High waves each banner glorious,
In love and joy unfurled,
For peace lifts up victorious
The banner of the world.

All hail! thou hope of ages!
Blest day desired of old,
By prophets, bards and sages,
In every land foretold.
The world's long strife is ending;
The truce of God appears,
When Peace, her throne ascending,
Shall reign a thousand years.

Who was Jesus of the New Testament?

A LECTURE BY J. M. PEEBLES.

[The following discourse delivered on last Christmas eve to a crowded audience in Minerva Hall, New Orleans, by Mr. Peebles, and reported for the New Orleans Daily Republican, failed to appear in its columns.

Several of his previous lectures were reported in full and published. This was evidently rejected because too radical; too unchristian for the controlling Roman Catholic element of that Southern city. Through the kindness of Mr. Spencer Field, it has been forwarded us; and containing, as it does, items historic and doctrinal of great value, we take great pleasure in laying it before our readers.] A. A. W.

"But whom, say ye, that I am?"—Matthew's Gospel, xvi., 15.

This is the age of research, destructive criticisms and book-babble. Many within the last decade have written about the Nazarenian Jesus. The accommodating, all-sided Henry Ward Beecher, in his recent "Life of Christ," denominates him a "noble personage."

"Yet when clothed with a human body, and made subject, through that body, to physical laws, he was then a man of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations. What Jesus was on earth, in his sympathies, tastes, friendships, generous familiarities, gentle condescensions, we shall find him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses."

IS IT ALL A MYTH?

Did the Jesus of the Evangelists actually exist? The Atheist, victim of a mental crotchet, stoutly denies it. The Deist conscientiously doubts it, while a few thinkers of eminent abilities, have cherished a deep unbroken skepticism upon the whole subject. Belief is a matter of evidence—not choice. It has no merit *per se*.

A few scholarly men have employed their pens to write—Homer, Pythagoras, and even Shakspeare, out of existence—then why not Jesus, the Syrian teacher? The Bible, the Gos-

pels, the church fathers entirely aside however—and we still insist, that no rational man, capable of weighing historic testimony, can read the Toldoth Jesu by contemporary Jews—the Talmudic writings, the statements of Tacitus, Pliny, Suetonius and Valentinus, or even the searching criticisms of Celsus, Porphyry, Julian and others of the first centuries, and deny the existence of Jesus, the Galilean.

ABOUT VIRGINS.

The Christian apologists of the second and third centuries were skilled in argument. Justin Martyr, in addressing a Roman Emperor, says the Christians, by declaring Jesus to be the Son of God born of a virgin, said no more than the Romans said of those whom they styled the sons of Jupiter, such as Mercury, Bacchus, Hercules, and others. Creusa, daughter of Erechtheus, was visited by the god Apollo, and, in consequence, became the mother of Jantus. A Chinese virgin, by means of a sun-ray—regarded as deity—became the mother of the god Foe. The Hindoo virgin, Rohini, in a like miraculous manner, gave birth to a god—one of the Brahminical trinity. Devaci, a beautiful Hindoo virgin, holding certain relations with the deity Vasudeva, gave birth to the incarnate god Christna, whose birth was announced by a star, who wrought miracles and ascended to a heavenly mansion, in Vaicontha. Also, Somonocodon, destined to save the world, was another personage who, according to the sacred books of the Talapoints of Siam, had a virgin mother. When King Ptolemy, three hundred and fifty years before the Christian era, demanded of the priests the significance of that religious ceremony, that "consecrated the pregnancy of a virgin," they told him it was a mystery.

This century does not accept mysteries as explanations or finalities. Give us the facts and the causes of them, are among the positive demands of thinkers.

THE VESTAL VIRGINS OF THE TEMPLES.

Greece long held intimate relations with Egypt. The institution of the vestal virgins was imported from Greece into Rome at a very remote period. The vestals among the Romans were permitted to marry at the expiration of thirty years. They wore long white robes, bordered with purple, and remained most of the time in the temples.

From the fact, that the virgins kept in the pagan temples, often became the mother of gods, suspicious "ill-disposed minds imagined that the priests were implicated" in these matters. To a modern, schooled in human nature, there seems good grounds for the suspicion. It will not be denied that church traditions and ancient records attest that the Virgin Mary, had been in the temple from the third year of her age, till the time of her betrothal to Joseph. The apocryphal Gospels also affirm this. The "Protevangelion" and the "Gospel of the Birth of Mary," obtained general credit in the first ages of Christianity. The latter is found preserved in the works of St. Jerome, and is mentioned by Epiphanius, Austin and others of the past. The other professes to be from the pen of James the Lesser, the brother of Jesus. The early church Fathers frequently allude to it, showing that it was held in great reverence by the early christians. Hilary, Chrysostom, Cyril, Epiphanius, believed it to be genuine. In the Eastern churches it was publicly read as canonical.

These Gospels state that Mary, daughter of Joachim and Anna, was when three years old brought to the temple and devoted to divine service. A few years afterwards, she began to receive daily visits from Angels. At the proper time, the High Priest arranging, saw that she was betrothed to Joseph, a widower with children. While spinning purple for a new veil, an angel appeared to Mary and told her that she was to be the mother of a god. The High Priest also informed her of the same thing.

"When the sixth month was come," says the Gospel of James, "Joseph returned from his house-building abroad," and seeing

the condition of things expressed deep surprise! Then "smiling his face, he said who hath deceived me? Who hath defiled her?" Rising, Joseph called Mary to him and questioned her.

With a flood of tears—she replied—"I am innocent." Joseph turning away was sorely perplexed. But that night, the "angel of the Lord appeared to him in a dream," and explained to him the causes of this Messianic condition of Mary. He seemed satisfied. A few months after when Joseph and Mary "had gone to be taxed," Jesus was born in a cave or manger. These Gospels agree quite generally with the Canonical Gospels, only they are much more copious in details. Some eminent scholars have considered the four accredited Gospels, as abridgements from the forty or fifty apocryphal Gospels, circulating among the primitive Christians, and considered by them canonical.

BUT HOW WAS JESUS BEGOTTEN?

This inquiry throws us at once into the whirlpool of theological speculations. Thinking—reasoning upon all subjects is indispensable to arrive at truth. He who "will not reason is a bigot, he who dare not is a coward, and he who cannot is an idiot."

Butler in his "analogy of religion," says—"reason is the only faculty we have wherewith to judge concerning anything—even revelation itself." Reason and science do not make—they only discover truth.

Was Jesus called by his Hebrew countrymen Joshua—begotten like other men?

Churchmen contend scripturally, that he came through the Israelitish line, being the "offspring of David. But if through the royal line, and if the "offspring of David," how can it be rationally said that he was "begotten by the Holy Ghost."

Matthew says, that "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." This is plausible and reasonable. But sectarists insist that he was begotten in some wierd, supernatural manner. Ask them how? insist upon the "ways and means," and they hide behind the thread-bare words, "great is the mystery of godliness."

The multitudes have yet to learn that God governs the universe by immutable laws—laws being the deific methods of action, and that all conceptions, births and deaths, are within the realm of cause and effect—the realm of the natural! It was the custom of the Semitic nationalities to connect with the birth of their religious chieftains,

DREAMS, OMENS, VISIONS.

This was the case with Buddha, whose family name was *Sakya Muni*. To heroes and moral philosophers, they awarded strange miraculous births. Olimpiodorus, tells us that Plato was begotten by Apollo, the "God of life, light, and the fine arts."

Greek historians inform us that Pythagoras was not only born in Syria; but that he was grave in deportment, calm in spirit, and was called the "long-haired Samian—son of God!" Many, illustrious in history, besides Pythagoras and Plato, Buddha and Jesus, who startled the world with newly-enunciated ideas, have had the web of mystery woven around their earthly origin. There is a magic in the marvellous. Misdirected human nature is too much inclined to deify past, and crown with thorns present Saviours.

"Damned to-day; to-morrow adored," is the poet's version of the world's folly. The mass of tradition and the mystifications of the ages, are quite sufficient to transform martyrs into gods; and, credulous moderns under the authoritative guidance of the clergy, can as easily be made to bow down and worship them.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

Nearly two thousand years since, under those Asian skies, there were great expectations of a coming Saviour, who should lift up a standard for the people, and establish the "Kingdom of God" on earth, making practical the Eden of the bards; the arcadia

of the poets, the republic of Plato, and the happy valleys of peace and plenty seen in the visions by Syrian seers. Harvests fields were ripening for the sickle. The Chinese were looking for the advent of the "wise sage to appear in the West."

Persian media were waiting the approach of the psychologic star. It appeared in the East. John inspired and entranced by an ancient prophet, was preaching in the wilderness. Voices were heard in the bending skies. Watching their flocks Judean shepherds clairvoyantly saw angels above, who sang, "peace on earth, good will to men." It was a song from the Christ heavens, a song of peace, a song becoming Jesus' birth, "HUMBLE THE COMING."

Such are God's methods, the blade, then the full corn. This Messiah was born in a manger, surrounded by common herdsmen, fishermen and laborers, a place quite as unpopular to proud hypocritical pharisees, as a "seance-room" in these times to a churchal bigot. Joseph well in years, was guarded and impressed from youth by ministering spirits. Mary, morally moulded, and spiritually magnetized by the ascended prophets of Israel under the Providence of the Divine Spirit, was good, pure and spiritually-minded. And, Jesus was a love-child, a welcome child.

At this period of the cycling ages, it matters little who was really the earthly father. It is quite clear that Joseph and Mary were harmonially conjoined. Most children in this century are the children of lust, rather than love; for most parents live as ignorant of temperaments, sexual relations and the laws of psychological impression relating to procreation, as are the Arabs of the desert. But "Mary of old," sweet in disposition, pure in aspiration, and overshadowed by the "Holy Ghost," alias spiritual influences, gave to the world the beautifully organized Nazarene, who, being large in the brain-region of spirituality, and receptive in nature was organically prepared to receive inflowed ideas and inspirations from the higher spirit world. At the age of twelve conversing with, he astonished the Rabbi's in the temple, astonished and confounded them because a medium, speaking inspirationally or in the trance-condition. Paul denominated him "Mediator." Jesus came then as

A CHILD, NOT A GOD;

And according to the scriptures, "grew and waxed strong." He is called "the man, Christ Jesus;" "the man of sorrows;" "our elder brother;" "the servant of the Most High;" "the Prophet of Nazareth;" "the Lord Jesus Christ," whom God hath raised from the dead: and he denominated himself "the Son of Man," refusing to be called "good." He ate, drank, slept, became weary, suffered pain, and prayed to God like other men. Finally, from the recorded textual teachings that Jesus refused to be called "good;" that he "scourged the money-changers;" that "he cursed a fig tree;" that "he learned obedience;" that "he was made perfect;" that he went to John to be "baptized of him in Jordan," as did other Syrian sinners from Jerusalem and all Judea, "confessing their sins," there is no other legitimate inference than that he was a man, an "elder brother," touched "with our infirmities." Peter distinctly says: (Acts ii., 22) "Jesus of Nazareth, a man approved of God among you by miracles and wonders, and signs which God did by him." It may be asked "where was

JESUS FROM TWELVE TO THIRTY?"

Why do not the clergy answer the inquiry? Do they say nothing is known of him during this period? This is a confession of ignorance. Treating of the Christian Bishops composing the great Councils, Dr. Jortin (Buck's Theol. Dic., p. 99), says: "they have been too much extolled by Papists, and by some Protestants. They were a collection of men who were frail and fallible. * * * The majority in some of those councils were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve their opinions." The New Testament books have reached us through these fanatical, quarrelsome, and dishonest prelates—so dishonest that they voted everything un-canonical that related to Jesus' sojourn in Egypt and his connection with the Essenian brotherhood. There are enough historic data, however, in the Talmudic writings and subsequent history to establish the certainty of Jesus' travels in Egypt and his schooling in the mysteries of Egypt, India and Greece. Both Athanasius and Eusebius state that "Joseph and Mary arrived in Egypt, they took up their residence in a city in which was a splendid temple of Serapis." (Eusb. Demo. ev. Lib. vi., ch. 20). M. Denon, speaking of an Egyptian Temple, and Jesus' residence in Egypt, says: "It suggested to me the subject in a style of the utmost truth and interest."

(Eng. Trs., vol. II, p. 169.) The Rev. Mr. Maurice assures us that "The Arabic edition of the *Evangelium Infantiae* records Maturia, near Hermopolis, in Egypt as the place where Jesus resided during his absence from the land of Judea," Maur. His. vol. II, p. 318.) It was the custom with illustrious men in Jesus' time to bind sandals to their feet and wander through the Orient in search of wisdom. To this rule Jesus of Nazareth formed no exception.

Traveling they conversed with philosophers, visited different communities; and, meeting ascetics, were often initiated into the spiritual mysteries of the older civilizations of India and Egypt.

JESUS WAS AN ESSENIAN.

The Essenians—literally, healers of body and mind—abstaining from "wine, women, and meats;" also from selfish traffic, "holding all things in common," were the most pure and peaceable people of that remote period. The learned Rev. R. Taylor assures us that "the hierarchial institutions of the early Christians were a close copy of those of the Essenians of Egypt and the East, (Anac., b., x., c., vii.)

Father Rebold says: "This religious and philosophic sect,

the Essenians, of which Jesus Christ was a member, was composed of learned Jews, who lived in the form of a society similar to that of Pythagoras. If not the same, in substance, they were intimately connected with another sect, called Theraputes, residing in Egypt, forming the fraternal link between the Egyptians and the Hebrews.

That occult science, designated by the ancient priests, under the name of regenerating fire, is that which, at the present day, is known as animal magnetism—a science that, for more than three thousand years, was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated; and Jesus among the Essenian priests of Egypt or Judea; and by which these two great reformers, particularly the latter, wrought many of the miracles mentioned in the Scriptures."

St. Hilarion, an Essenian ascetic, was educated at the Alexandrian University, Egypt; and the historian, Sozomen, tells us that "asceticism was cultivated in Palestine, whither it had been transported from Egypt." In St. Jerome's history of Hilarion's life, there occurs this singular passage: "The Lord Jesus had old Antony in Egypt; and in Palestine, he had Hilarion, a younger man." He further mentions "innumerable communities in and about Palestine;" and, of those constituting them, "cultivating vineyards and gardens, and exercising marvellous healing gifts.

Socrates, treating of the persecution under Valens, and identifying the Essenes with the Theraputes of Egypt, says: "When the persecutors came upon the communities in Syria they found the members upon the mountains, praising God in hymns and prayers, healing diseases and casting out demons." (Eccl. hist. lib. iv. c. 24.) The learned Godfrey Higgins, in his Celtic Druids (p. 125), remarks that "the Essenians, of whom Philo has written, were confessedly Pythagoreans, and I think we may see some traces of these people among the Druids. They existed before Christianity, and lived as communities in monasteries, and were sometimes called Cenobites."

The babblings that the Gymnosophists of India; Theraputes of Egypt; Pythagoreans of Greece; and Essenians of Syria," went about naked, are malignant missionary lies and modern Christian slanders. The report grew out of the fact that they took sun-baths in a nude state, as did the Romans in later times. When our hydropathic physicians, progress up to the standard of the eclectic Essenians and philosophers of four thousand years ago, they will rely quite as much upon air baths and sun baths, as *water* for healing purposes.

The Essenians, ignoring marriage, meats, oaths, strong drinks, private property and trade for gain, taught the immortality of the soul, perpetual inspiration, celibacy, cleanliness of the body, purity of life, and simplicity of manners. They lived abstemiously, and "held all things in common." They refrained from killing, advocated peace, engaged much in psalm singing, and mortified the body that the spiritual might gain the ascendancy, for the more speedy upbuilding of the kingdom of God on earth. All of the doctrines and practices of Jesus are found in Josephus, Philo, and other historic descriptions of the Essenian communities. The Nazarene journeyed extensively before commencing his public ministry.

Returning from foreign travel to his native Syria, and being fully baptized with the Christ spirit, he went forth a "sower" of principles, "without where to lay his head."

His mediumistic powers were marvellous. He "went about doing good." The Evangelist John was his soul-companion. His love nature was as sweet and pure, as intense and magnificent.

He left no writings, no creeds, no codes, no formal rules of life, nor fossil forms of worship. All this business belonged to the Pharisees and hypocrites of his time. He talked of no "trinity," no "total depravity" nor "vicarious atonement." These credal matters belong to Roman Catholics and aping Protestants. He authorized no form of faith, instituted no baptismal ceremonies, ordained no cowed priests, nor established any external church. But, thrilled with that universal religion which pertains to the consciousness of the race, he worshipped God in spirit and in truth. His trust in the Infinite presence was sublime. His faith in the innate worth of human nature unbounded, his love for humanity was angelic; while purity was the only guarantee he offered for seeing God. In fine, he was a *practical Spiritualist*, denounced by pious, respectable Pharisees as "mad," taunted by aristocratic conservatives because a Galilean "mechanic," and accused by others of being a "wine-bibber" and a "blasphemer," whose mouth must be stopped; and those saintly orthodox "rulers of the Pharisees" stopped his mouth with "gall and wormwood," nailed him between thieves, and crowned him with thorns.

Considered with reference to religious cycles, Jesus stood upon the pinnacle of Hebrew Spiritualism, the great Judean Spiritualist of that era. On the Mount of Transfiguration, he talked with the spirits of Moses and Elias, and was attended by spirits and angels during his mediatorial work of teaching on earth.

The persecuted and martyred media of one age become gods in succeeding ages. Such manifests the world's lack of both justice and wisdom.

But if Jesus was only Essenian—only divine man, "elder brother" and medium, wherein, then, you will perhaps inquire, consisted his moral superiority over others of that era? If I rightly understand his essential and peculiar characteristics, his pre-eminent greatness consisted in his fine harmonial organization; in a constant overshadowing of angelic influences, in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his sincerity of heart; in his soul-pervading spirit of obedience to the man-

dates of *right*; in his self-sacrificing devotion to the welfare of universal humanity; and in his perfect trust in God. The leading thoughts ever burning in his being for acceptance and actualization were the divine Fatherhood of God, the universal fraternity of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, *good works*. These, crystallizing into action as a reform-force for human education and redemption, I denominate the *positive religion*, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best and highest estate.

This pure religion and undefiled, established in men's hearts and lives, and not on "sacred" parchments, would soon be felt in states and kingdoms, promoting peace, justice, and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing of the nations.

Only a few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism, is freely admitted. This is common to all new movements, involving the activities of the emotional nature. Let only the sinless stone the erring. Jesus, says the record, "came into the world not to condemn, but to save the world."

THE GIST OF THE MOVEMENT.

As generally interpreted, Spiritualism is the science of spirit converse—the fact that the spirits of those called dead are about us, and communicate with us. This is capable of the clearest demonstration. Few, if any, who have investigated its claims deny the reality of this blessed communion. Some of the most distinguished men in this country and the old world to-day are Spiritualists. The crowned heads of Europe delight to consult Media. America has its millions of devoted believers. It is God's army of progress—and let no churchal blasphemers say "thus far and no farther."

IN METHODS,

Spiritualism is original. It can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that master-builders are constructionists, and that the good in all organizations is to be carefully conserved, Spiritualists must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; from the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of a new sect. Their aim, higher and holier, was to educate, enlighten and spiritualize God's humanity.

MOVEMENTS ARE IN CYCLES.

Spiritualism is not new. The modern cycle, as a rising wave, is only new to us. It is based in natural law. It is a demonstrated reality. Therefore, to fight Spiritualism as do creedal bigots, is to war against all Bibles, and all Spiritual revelations—against our ascended spirit friends—against angels, Jesus and Almighty God himself.

It may have impostors; let them be exposed.

It may have fanatics; what progressive step in science or religion in the incipient stages, has not had them? Luther, Wesley, Whitfield, Swedenborg, Ann Lee, George Fox, were all called fanatics. But they live and shine in immortal splendor upon the page of history. Independent thinkers and mystics become on earth a perpetual power, while the memories of their traducers rot in forgetfulness.

THE GOOD OF ALL AGES.

We would gather their relics and bury them, and sum up their labors and inscribe the record of their actions on their tombs as an honorable epitaph. It is a matter of contemplative joy that so many great and good souls lived in the past. Their burning words were not lost. Their lives were golden with divine uses.

Socrates lives in the libraries of nations. Demosthenes lives in that masterly oration upon the crown. Apollonius lives in his travels and Spiritual marvels. Jesus lives in the beatitudes he breathed; the blessings he pronounced; the sufferings he endured; the spiritual gifts he imparted; the sweet tenderness he cherished; the crystal tears he wept, and the heavy cross he bore, thereby attaining that crowning altitude of divine love which enabled him to say, "Father, forgive them, for they know not what they do!"

On the recurrence of this Christmas Eve then, so calm and beautiful, we, as Spiritualists, delight to honor the birth of Jesus, not in flowers and evergreens, songs and speeches alone, but rather in the imitation of his sublime virtues—delight to honor him as a "Son of God," as the "Man of Nazareth," baptised with the Christ-spirit, and as "Our Elder Brother," whose aural glory makes radiant the heavenly republics of the angels. The place he has prepared for those who follow him in the "regeneration," is in the Christ-heavens of perfected love and purity. The pure in heart shall see God.

But in honoring the Son, we would forget neither the Father nor the Mother—infinite wisdom and love. The eternal *Tau* of Lan-Tsze; the divine *Logos*, of John; the *descending Christ*, that glitters like gold through the gospels, and all through the ages, is the world's Saviour.

Carlisle, Ky., claims as a curiosity, a man born at six o'clock on the 6th of the sixth month in 1806, and now sixty-six years old, and having six letters in each of his names. He is certainly the sickest curiosity we have heard of,

Ancient and Modern Mediums.

SAMSON CONTINUED.

BY J. C. SMITH.

I have heretofore demonstrated quite fully that Samson was a free lover of the most offensive character. There remains to be recounted one more circumstance showing how weak he was against female blandishments. No modern medium can be found (foolish as some of them are) whose folly is half so conspicuous.

"And it came to pass that he loved a woman in the valley of Sorek whose name was Delilah." (Judges 16th, 4th.)

It appears that this new amour was made the subject of Cabinet Counsel among the rulers of the Philistines, and a plan was laid to capture the lover. They offered Delilah a large sum of money to wring from him the secret of his great strength, and she accepted the bribe.

At first Samson told his sweetheart that if bound with green withes he would lose all his strength. This is a lie for upon trial he broke the withes as a thread of tow." He next told her that his strength was no security against new ropes. This was a lie also for upon trial "he broke them from off his arms like a thread." The next lie was that in case the seven locks of his head was woven with a web of cloth he would lose his miraculous strength. When this experiment was tried he walked off carrying the loom by his hair.

After these three falsehoods the woman appears to have pressed her suit so strongly that he was induced to open his heart, and almost for the first time in his life, to speak the truth. He told her that his strength lay in his hair, and could only abide with him so long as his hair was connected with his skull.

It will be observed, that heretofore in his marvellous exhibitions of strength, Samson was impelled by the "spirit of the Lord." So the tale recites, and so we were taught to believe at Sunday school. Now, either the author made a mistake in that statement, or Samson made one in his confession to Delilah. For if his strength came from the "Spirit of the Lord," it could not come from his hair. It is possible that some ingenious theologian may contend that "hair" and the "Spirit of the Lord" were one and the same thing, as soon as they perceive the difficulty, for "New Departures" are even more common in theology, than politics, when found necessary to avoid the developments of science, or the assaults of criticism.

"And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and his strength went from him. Judges 16th, 19th.

Samson awoke, "and he wist not that the Lord had departed from him." This was strange enough. He knew that his hair was the secret of his strength. He knew that his hair was gone, and was still ignorant of the fact, that his strength was less than usual. Somebody has told a lie here. Judging from the character of Samson, as told by his biographer, we should naturally expect the medium was the liar, but if there be any truth in the remainder of the narrative, this must be transferred from the hero to the historian.

A Brace of Dreams.

BY D. L.

MR. EDITOR:—I received the following account from a trustworthy person, resident in the town and county mentioned, as they were related by him, to a second party, and then forwarded to me. It deserves a permanent record.

"Mr. Serona Smith, of Rome, Ashtabula County, Ohio, disappeared from his house in the early part of April last. He went as usual, in the morning, with his hired man, to his barn, to look after his stock. When called to breakfast, the hired man said he had gone to a neighbor's on an errand. Not returning at noon, nor yet at night, his family and friends became alarmed, and proceeded to search for him. As they got no tidings of him, the whole community united in the search, thoroughly examining the town, and dragging a river which runs through it, as it was feared he had fallen in while fishing, that being a recreation of which he was fond. Two brothers of his wife, who lived in another part of the county, were present, and assisted in the search.

"After spending two days without any result, the brothers returned to their sister's house, where they spent the night. The eldest one, from excitement and anxiety, did not fall asleep till after daylight; when he did sleep, he dreamed that his brother-in-law had been murdered by the hired man, and that his body was buried in a manure heap near the barn.

Up to this time no suspicion of foul play had arisen. The dream, however, was so vivid, and the impression so strong that he could not shake it off. He related it at the breakfast table, the young man being present. Though not believing in dreams, he felt impelled to examine the compost heap, but found that the hired man was always present. This aroused his suspicions still more, and caused an examination, when the body was found precisely as the dream indicated, with marks of violence about the person sufficient to cause death. Upon further examination, an axe was discovered covered with blood, and the place in the barn where the crime was committed was easily identified also by a pool of blood. The young man's clothing which he wore when in the barn, bore likewise the same stains. He is now in jail awaiting trial.

In a letter received but two days since, my informant says: "The Rome murderer has confessed his guilt; his trial comes on next month. The killing was probably an act of sudden anger, as he was known to be a very passionate man."

As a parallel to this case, I wish to prescribe a similar fact supposed to have occurred before the Christian era, and I take

the account from the first book of a work entitled, "Memorable Words and Deeds," written by the Roman, Valerius Maximus in the reign of Tiberius Caesar. For convenience I style the account.

THE TWO ARCADIAN.

"Two companions from Arcadia, journeying together, came to Megora. One of them took lodgings with a friend, the other resorted to an inn. The lodger at the private house, saw in his dreams, his companion entreating his assistance, as if against some plot of the inn-keeper, and giving signs that by moving quickly the danger could be prevented. Aroused by the dream, he started from his bed, and went in search of the inn, at which his friend was staying. By a fatal mischance, it occurred to him while on his way, that the step he was taking, was without any satisfactory reason, and he went back to his bed, and again fell asleep. His friend once more appeared to him, covered with wounds, and imploring that since he had neglected to render the assistance that would have availed to save his life, he would at least not refuse to avenge his death, at the same time, informing him that his body, slain by the inn-keeper, was at that very moment being borne in a cart to the gate of the city, hidden beneath a heap of garbage. Constrained by so urgent entreaties, he forthwith hastened to the gate, and overtook the cart which had been indicated to him in his sleep, and thus became the agent to bring the inn-keeper to capital punishment."

There are so many features common to both these stories, that they deserve to be perpetuated together.

I do not know that it is necessary in both cases to assume the intervention of a spirit; but that the mind of each dreamer was by some subtle *raptur*, brought in contact with a murdered body, seems to me highly probable; at all events, I should be little disposed to ascribe the discovery of the body in either case, to the category of "astonishing coincidences," or to explain it on Dr. Carpenter's theory of "unconscious cerebration." An. in the case of the Arcadians, the intervention of a spirit, is an hypothesis that best avers all the incidents.

WASHINGTON, D. C., June 3, 1872.

Extract.

The transit of a spirit to the earth-life, by means of its taking control of a borrowed animate body, referred to as a fact by Jesus and used by him to illustrate his doctrine of entrance into the Kingdom of God, is indicated by this erroneously translated and misunderstood Greek sentence, namely: *To pneuma opou thelei pnei, kai ten phonen autou akoueis, alla ouk oidas pou then erchetai, kai pou upagei; outos esti pas o gegennemenos ek tou pneumatous*, being the eight verse of the III chapter of the Gospel according to John.

Jesus teaches the spirit's return,—a return through the flesh of another still animate in earth-life, and borrowed only for the occasion. In the conversation with Nicodemus, while explaining entrance into the kingdom of God, as not a passing away from or out of the flesh, but the coming into spiritual states or conditions of blessedness while in this life of flesh, this life of animal condition, Jesus likened the process of entry into these states of feeling, of kingdom of heaven, unto the transit of an inhabitant of the spirit realms, into the borrowed body of a mortal—which entrance is accomplished invisibly, silently and mysteriously as the distillation of the dew that descends on the steep of Hermon.

This contribution of evidence, by Jesus, to the support of the grand idea of Spiritualism, the occasional and temporary reincarnation of a spirit, in a borrowed mortal body, as in case of entrancement, is none the less weighty or valuable, because it appears incidentally and by way of illustration, in an argument upon a collateral question; should be none the less conclusive against the constant denial of churchmen that spirits ever return and speak concerning matters of spirit life.

We present the following as our reading of the Greek text above; "A spirit inspires whomsoever it will, and thou hearest its voice, but thou dost not behold in what manner it enters, nor to what place it departs—so is the case of every one who is begotten of the spirit" (from our High). This is the lesson sought to be inculcated by the Great Teacher—nothing more—nothing less.—Dr. Horace Dresser.

The Basis of Old Theologies.

BY C. BARING PECKHAM.

As the Sun was the Saviour in all the ancient religions and, as one with the "Heavenly-father," embraced with the spirit in whom all live, move, and have their being, where is the proof that "our Saviour" is other than the personated Sun and Lord of Heaven, crucified, dead and buried in times and seasons, the sign for the fall and rising again of many in Israel, rising from the dead as the Sun—slain from the foundation of the world, the Lamb of God in the sign of Aries? Clothed with the clouds of Heaven and with the Golden Fleece, from the ancient of days his cloudy wings expand. Says Muller, in "Science of Religion," "one of the oldest names of the Deity among the ancestors of the Semitic nations was *El*. It meant 'Strong.' It occurs in the Babylonian inscriptions as *Ilu*, God, and in the very name of Babil, the gate or temple *Il*. In Hebrew it occurs both in its general sense of Strong or hero, and as a name of God; and we find it applied, not to the true God only, but also to the gods of the Gentiles, or false gods. We have it in *Beth-el*, the house of God, and in many other names. If used with the article as *ha-el*, the Strong One, or the God, it always is meant in the Old Testament for Jehovah 'the true God.'"

Who was this "Strong One" but the "Mighty He," who had his tabernacle in the Sun, and as the bridegroom coming out of his chamber, rejoiced as a giant to run his race? Who but the "All Mighty He" brought forth Massaroth, or the Zodia in his senses?—who rode upon the Bull, and upon the heaven by his name Jah, and in the chariot of Israel with horse-men thereof, when the snorting of his horses was heard from Dan, the serpent in the way to bite the horse's heels. The rumbling of his chariot wheels were heard in big thunder. He spoke out of the whirlwind, and like a mighty rushing wind his wings flapped the sky.

As for Muller, "the same *El* was worshipped at Byblus by the Phœnicians, and he was called there Son of heaven and earth. His father was the son of Elian, the Most High God, who had been killed by wild animals"—those same wild or constellated animals which were gathered into the cherubim, and drew the chariot of Israel with its wheels within wheels—the same curious animals which St. John saw, having eyes be-

fore and behind. The son of Elian, the Most High God, was also in the order of Melchisadece, without father, without mother, and made like the son of God, or so begotten that, like the little joker, now you see him and now you don't. Sometimes he was identical with the Greek Kronos, as the presiding Deity of the planet Saturn, Benephan or Sab, "the star of your God," to whom the Saturn-day or Sabbath day was consecrated in the old Semitic theology—the day to be remembered in the change from *El-Shaddai*, the Mighty God of Jacob, to Jehovah, the no less all mighty. So variously was the ineffable name divided in Jacob and scattered in Israel, that it may be difficult to decide which was the sure name given under heaven whereby we must be saved.

M. D. Conway in his excellent work "An Earthward Pilgrimage," finds "it is equally true that the sanctity of the seventh day is the survival of the old worship of Astoroth or Astarte, Queen of Heaven—the moon—that is, which renews itself in four quarters of seven days each. As Moses adopted the festivals of the moon, the Christians, after the death of Jesus, adopted the festivals of the Sun. As Mosas associated the Sabbath with Jahne, the Christians connected the Sun's day with Jesus. There is no reminiscence of Jahne's rest, but a curious mingling of Mosaism, Sun-worship, and Christianity, in the first explanation we have of the observance of the Sun-day by Christians." It is that of Justyn Martyr (A. D. 149):—"We all of us assemble together on the day of the Sun, because it is the first day in which God changed darkness and matter, and made the world. On the same day Jesus Christ our Saviour rose from the dead." In other words, as Moses blew up the trumpet in the new moon as a statute in Israel and a law of the God of Jacob, so Jesus Christ, "our Saviour," being the same as the Sun, could stand in the shoes of the Ancient of days—those shoes that waxed not old, nor old swaddling clothes or vesture dipped in blood. From this standpoint in the spirit of the Lord's day, we may have "the venerable day of the Sun," as announced in the proclamation of Constantine, instead of the woman aspect of Astarte, Queen of heaven. There was, however, fond remembrance of the Queen for her "precious things" and for her "plenty of virtues" as well as for the "Mighty He" in Israel.

But the pristine deities were, in a certain respect, the models for the modern. Fancy merely caused the sublime objects of religious veneration that already existed, to be regenerated in a new and youthful form, ascribing to them descent, name, and native place in order to unite them more intimately with the ideas and fates of mortals. But in the productions of fancy she does not bind herself to a certain and fixed series of beings; therefore we sometimes find the same deity under different forms. For the ideas of divine supernatural power always existed; but in the course of time they became so blended with stories of human life, that in the magic mirror of the day ages of antiquity, almost all divine images are repeated as in a magnifying reflector. In this contesture of several fables, the imagination found more ample scope; a circumstance by which the poets of all ages did not fail to profit.

How applicable is this statement by Dwight to the myths of the Old and New Testament, having their roots in the same soil where all the mythic theologies were grounded, and having a local habitation and a name according to the medium or poet whose ideas become impersonate, incarnate or the word made flesh; and yet mythology and Spiritualism so blended in much fiction had also a basis of much truth. Says C. O. Muller—"If the conception of natural events and localities, human relations and properties, as divine persons, originally belonged to the religion, and emanated from the deepest foundations of the religious nations of antiquity, so afterwards, when this religious manner of thinking had lost its power, the representation of all these objects as human forms became a pure necessity of art; and even independently of worship and belief, art in following its internal laws created for itself an immense number of forms of this description."

It does not matter in the make up whether we have gods and goddesses, or cherubim, seraphim, angels and saints, but it is well to know the root of the matter, that we may be free from the bonds of the old theologies.

NEWPORT, R. I., May 14, 1872.

—Golden Age

Letter from Florida.

ENTERPRISE, FLA., March 19, 1872.

DEAR SISTER KIMBALL.—We have not forgotten our promise to you though we are far away. The climate is delightful here in the winter. The country in the main is low and flat, the water dark and sluggish—a great deal of swamp; and these have their effect upon the products of the state, man included. True, there are redeeming features, such as beautiful springs and lakes, the refreshing and invigorating sea breeze, fine orange groves, etc.; but after all, these, like all other means of redemption, leave much of the old native deficiencies. Man cannot rise much above his surroundings; so if we desire to elevate our kind we must improve these. We expect to turn our faces northward soon, and make it our headquarters, as before, in Allegan, Michigan.

Among the papers we have forwarded to us is the beautiful *Lyceum Banner*. We have been acquainted with it now for a little over three years, and when we contrast it to-day with then, its improvement is indeed great. We heard it called, long ago, "the best children's paper in the country," when we could not say quite that, but to-day we can call it the best child's paper we ever saw. Yes, sister, we feel proud of it, and think that you have reason to do the same, and we hope that Spiritualists and liberal minded people will give it the support it so well deserves. But here we touch a subject so much overlooked and neglected by our people, viz., the proper education of our children. When we see the effort all over our land to indoctrinate the young mind with the pernicious dogma of total depravity and vicarious atonement; with what untiring zeal, and at what cost of time and means they labor for the advancement of their creeds, how it puts us to shame! Four-fifths (we are told) of the children of Spiritualists attend orthodox Sunday schools; and many of them we know, who when spoken to on that point, say, "O they don't teach much of their dogmas to the children."

A day or two ago our attention was arrested by the title on a little question book in a store where they were kept for sale. "Short Catechism for Young Children" is the title, published by Robert Carter & Brothers, of New York. I will quote a few of its questions and answers:

Who made you? God.
Who redeemed you? Christ.
Who sanctified you? The Holy Ghost.
Of what were you made? Of dust.
What kind of a heart have you by nature? A heart filled with all unrighteousness.

Does your wicked heart make all your thoughts, words and actions sinful? Yes: I do nothing but sin.

Can you of yourself reform or renew your wicked heart? No: I am dead in trespasses and sins.

Is your life very short, frail and uncertain? Yes: perhaps I must die the next moment.

What will become of you if you die in your sin? I must go to hell with the wicked.

What kind of a place is hell? A place of endless torment; being a lake that burns forever with fire and brimstone. ****

Doth original sin wholly defile you, and sufficient to send you to hell, though you had no other sin? Yes. ****

What are you, then, by nature? I am an enemy of God, a child of Satan, and an heir of hell.

Can you satisfy God's justice for your own sins? No: I cannot even cease from adding to my sin.

What will become of the wicked? They will be cast, soul and body, into hell fire.

What will the wicked forever do in hell? They will war, curse and blaspheme God.

How may we obtain to that blessed state? By getting an interest in Christ and his righteousness.

Can you keep the commands of God perfectly? No: I break them daily.

In what do you daily break these commands? In my thoughts, words and deeds.

What doth the least breach of these commands deserve? God's eternal wrath and curse?

By whom do you think to escape God's wrath and curse? By Jesus Christ, the surety of lost sinners.

Can you repent and believe of yourself? No: faith and repentance are the gift of God.

Can you pray with your heart before it be renewed by the spirit of God? No.

What is the prayer of the wicked in God's account? It is an abomination to the Lord.

I have thus quoted a few questions and answers from this book. Add to this, the history of creation, the fall of man, trinity, church ordinances, etc., and let a young child sit and listen to them, commit them to memory, have them impressed upon its young and tender mind by a kind, honest, earnest, but deluded teacher, and how long will it take to liberate that child from the galling chains that thus in early life have been forged for its mind? My friends, ought we not to be up and doing—not by fits and starts, but with a purpose, with a determination, with an undying love for the rising generation, to kindle and keep the fire burning, which nothing can quench. We owe it to our children—they demand it at our hands. Our cause is worthy of such an effort. Shall it be made? Earth and heaven wait in breathless silence for the reply. O that we could awaken our people to a realizing sense of the value and the need of the Children's Progressive Lyceums.

Your co-workers in the cause of human emancipation from IGNORANCE—for to that can all errors and evils be traced.

ALBERT & FAMILY STEGEMAN.

Lyceum Banner.]

Extract.

It is painful to listen, on occasions of burial, to its reading (I Cor., xv., 20-57) uttered in a kind of mock-mourning and mournful intonation that has its origin in the gloom and sadness which its false sentiment casts over the scene. Rightly interpreted and apprehended, how largely might it contribute to lessen the grief of a bereaved group! It would forever drive hence the idea generated by the teachings in Sunday-schools and churches, of a mysterious somehow burrowing of the body in a burial place, bound by a somewhat relation of the soul thereto, till Gabriel's trump shall announce the dawn of a day, when the body, though impalpable dust, shall no longer sleep in death, but shall be re-organized and become re-animated with its own proper soul, in re-established self-hood; thereafter to be together, nevermore to break companionship.

How absurd is the current notion of sowing or burying in the earth the dead bodies of men, and hence expecting hereafter a crop of spiritual bodies! How fallacious are the reasonings that lead to such expectation! How far away from it the analogies of Paul!

In his argument he likens man to a traveler, this life to a journey, and his animal body to a tent or tabernacle to shelter him in his passage. Nature he considers as the Chief-in-charge of the grand caravan of Humanity. Her trumpet shall sound the journey ended, and signalize the traveler to quit his tent, and enter and abide in "a city which hath foundations, whose builder and maker is God." Let the arch-angel blow his blast at the time theology has appointed for his services; but will he be able to startle the dead bodies of the generations of earth? The beauty of the analogy of a trumpet and its sounding, may be seen by reference to Numbers, chapter x., verses 1 to 8.—Dr. Horace Dresser.

"The Fruits of Spiritualism."

A SOLEMN WARNING.

The following is solemnly taken from the *World's Crisis*, a Second Adventist paper. It is published with the not altogether vain hope that if there are any fools in the ranks of Spiritualism, they will renounce it for the more appropriate doctrine of Adventism. What a splendid idea that was that struck good old David, and with what assurance can the most of the Adventists appropriate it. It reads something like this: "The Lord preserveth the simple." But to the article; here it is, *verbatim et literaliter*:

A man by the name of R. K., of the town of Westfield, Mass., who became converted from infidelity to Spiritualism, said he utterly rejected Jesus Christ as the Savior of the world, as preached by the Apostles, and boasted that he was perfectly independent of Jesus Christ for his salvation. He professed to be a healing medium, and advocated laying hands on the sick, and advertised in one of the public papers to that effect. A few years later he was taken sick. The physician was sent for in a short time. He was apprehensive of danger. He inquired of his physician what his chance was. He was informed his chance for recovery was very doubtful. Then he became very earnest for his comfort in Spiritualism. He soon proclaimed to his friends that Spiritualism had failed him, and said he was a lost man, and wished some one would pray for him, yet it would do no good. He had a neighbor that was a deacon, who was an exemplary man in word and deed. The contrast was great between the two men. This "R. K." seemed when well to abhor the deacon; but when he found himself about to die, he was willing to send for him to pray for him; and I was credibly informed by a member of the Methodist church there, and since by one of the select men of the town, that he sent in a request to all the churches in the town to pray for him. He soon after became delirious and died.

And so this gentleman was credibly informed—of course by a "member of the Methodist church"—(who else could be so reliable?) that he wanted to be prayed for, and soon after became delirious and died. No wonder! It would have been enough to send a well man to the mad-house and the grave.

I wonder if this "member of the Methodist church" didn't get the cart before the horse. Was his delirium caused by sending for the deacon, or was it the cause of his sending for the deacon? When I send for a deacon to pray for me, it may be put down as infallible evidence of insanity.

I wonder how long such lies are to go down with the people. I hereby suggest to the opposers of Spiritualism that if they have any arguments to offer, it is time they were advancing them. We have seen too many Spiritualists "launch their boats" to be scared by these stories. MOSES HULL.

The Eternity of Matter Demonstrated.

All abstract truths are either intuitively recognized by the mind and received without question, or doubt, or are reached through the reason, by the aid of these previously recognized truths or axioms. Our intuitions we never doubt, because they are such, and our experience has taught us their reliability.

Time and space we receive as axioms in our study of physics, because intuitively, like our own existence, they are recognized by the mind, which we find cannot conceive their non-existence, and it recognizes them therefore as a necessity. And as what we regard as sound reasoning is based upon intuitively recognized truths which we call axioms, and which we regard as perfectly reliable, it follows that all logical arguments based on our intuitions are either totally unreliable, and our reason of no value, or else the eternity of time and space as intuitive truths must be admitted as a necessity.

But space depends upon matter for existence, and means the relations between co-existing matter. It is simply an expansion of locality and where there is no matter there can be no locality, no height, no depth, no up, no down, no near, no far, no centre, no circumference, and if no locality, then no beyond, and if no beyond, then no space.

Time depends upon motion in matter for existence, and is simply successive change in co-existing matter. Strike moving matter from existence, and then time past, and future time become time now. Motion is the measure of time, and the measure of time means time itself. Therefore without motion in matter, time would cease to have an existence.

But time and space exist from necessity, as proved by their being intuitively recognized by the mind, and it being impossible to conceive their non-existence. Then they must be eternal, and if time and space as sequents, are eternal, and are dependent upon matter and motion in the same for existence. Then it follows from necessity that matter as the cause, or that on which they depend for existence, must be eternal also, Q. E. D. GEO. A. LATHROP, M. D.

EAST SAGINAW, Mich.

Michigan Items.

BY C. FRED FARLIN.

Our cause was never so active as at present, and as *activity* is the "law of life" we may well rejoice at the indications of continued prosperity.

We have just attended a grove meeting in Hastings, Barry Co., where, assisted by Sister Todd of Eaton Rapids, we broke the "bread of Spiritualism" to fine appreciative audiences on Saturday and Sunday last, rousing so much favorable and sympathetic feeling that an earnest effort is being put forth to sustain regular speaking there henceforth; we number only four earnest speakers there, Brothers Russell, Reed, Bennet and Hadley, but they are ready, and willing, and *we know* they can and will accomplish much good in their new endeavor.

Brother E. H. Bailey—musical Editor of the "Spiritual Harp," was present with his wife, and assisted by two members of the Episcopal Church Choir, added much to the interest of the occasion by excellent vocal and instrumental music. We shook the dust of Hastings from our feet with a mental "God bless you!" on the heads of her people, and wended our way to Charlotte, Eaton Co., where Sister Todd and ourself are to hold forth next Sunday.

The Spiritualists of Jackson employ our good Brother Benjamin Todd, able, logical, and eloquent, to minister to their "spiritual needs."

The "Sturgis Anniversary" is to be held this month, also a Spiritual Camp Meeting at Gun Lake—the largest inland lake in Michigan, while a Grove Meeting is anticipated on the bank of Grand River at Windsor, soon.

The nearly defunct carcass of poor, decrepid old Orthodoxy, occasionally gives a spasmodic kick in the name of revivalism, while the staunch ship Spiritualism sails right on with deck so broad and strong that all who choose may safely get on board for angel hands are at the helm.

So you see dear SPIRITUALIST, that,

"Where every prospect pleases,
The world will grow less vile."

The *Pall Mall Gazette* of May 26, says: "From 4 o'clock yesterday, until 11:30 last night, the houses Nos. 56 and 58 Reverdy road, Bernondsey, were assailed with stones and other missiles coming from an unseen quarter. Two children were injured. Every window was broken, and several articles of furniture were destroyed. Although there was a strong body of policemen in the neighborhood, they could not trace the direction whence the stones were thrown. We state the facts as they were given to us, and leave every reader to solve the mystery in his own way. Some will say "Spiritualism;" others "magnetism;" there will be one party which will infer meteorolites, and another party which will have a strong suspicion of boys; but all agree that when stones are thrown for seven hours and a half, and the police cannot find out who throws them, the affair becomes very mysterious."

The Cleveland Lyceum.

EDITORS SPIRITUALIST: It was our pleasure to meet with the Children's Lyceum of Cleveland, on Sunday, June 2d, and thinking a word regarding the same may be interesting to your readers, we venture to give our impressions of this thriving Lyceum.

As this was "convention day" with them, the time was mostly taken for speaking, singing, and declamations—every group participating in this most excellent exercise.

We were agreeably surprised at the wonderful proficiency these children have attained in the art of elocution. Many of them not 10 years of age delivered their "orations" in a style and voice that would have done credit to many of our "college educated" students. It would be unjust to particularize where all did so well. Even the leaders and teachers seemed to excel any previous effort, on this occasion.

After the conclusion of the regular exercises, Mr. Chas. H. Thompson came to the platform and delivered a most excellent address, in which he eulogized the Cleveland Lyceum, and in giving his own experience before he became connected with the cause of Spiritualism brought tears to many eyes. He gave a vivid account of how he once secured some "brass nails" for a trunk, and afterwards returned the same. His remarks were full of pathos and good advice to the children.

We were greeted on every side with happy smiles and words of kindly greeting. It has been our pleasure to visit nearly all of the prominent Lyceums in the country, and we must acknowledge the Cleveland Lyceum fully equal to any we have ever seen.

W. H. Price, Conductor, is a noble man, well worthy of the esteem and assistance so freely given him by the whole Lyceum under his able management.

Miss S. J. Files, Guardian, has proved herself equal to the duties of her office, and with her worthy assistant Miss Thalia M. Dunlap, the Cleveland Lyceum is destined to take high rank among the Spiritualistic schools of the land.

We must not omit the names of such officers as Mr. George G. Wilsey, Treasurer, Andrew Dunlap, Librarian, H. B. Rich, Secretary, and Allie Wilsey, "Postmaster General."

With such an able corps of officers, and a full complement of guards and leaders, this Lyceum may well be proud of her laurels.

We wish them God-speed, and all the success and prosperity their noble efforts so richly merit. C. I. THACHER.

NEW YORK, June 18, 1872.

Letter to J. M. Peebles.

WARECA, Minnesota, May 27th, 1872.

DEAR SIR:—Having become partially acquainted with you, both as an author and an editor, I have after considerable deliberation resolved to seek your acquaintance by way of correspondence. I do so in obedience to my impression, believing that it will be for my good, and I trust for your pleasure.

Your work entitled "Jesus, Man, Myth, or God," recently came to my notice, and called forth a multitude of thoughts, which for years have lain half fledged in my own mind, concerning the man Christ Jesus, I have for years felt compelled to believe that there was indeed such a person, who lived in the time recorded, and who both did and said many of the things stated. This, however, has been derived from a set of evidence, very different from those you adduce, namely—the Gospels themselves, as well as the Acts and the Epistles. Concerning the gospels, the chief points are these:

1st. The unequalled peculiarity of the style in which they are written, proving their authors to be as they are described, "unlearned men." Unquestionably they were men of the passive temperament; great moral courage, with benevolence, veneration, spirituality and firmness, more or less predominant—the very best instruments for the promulgation of Christianity.

2nd. The vivid contrast between their own language and that of Jesus, as quoted by them, strange that such illiterate men could invent language so original, and so much better than their own.

3rd. The remarkable agreement between their quotations, both from the lips of Jesus and from others, most of them being almost the same verbatim.

4th. The remarkable contrast between both the style and contents of the narrative portions, plainly indicating that they emanated from different minds and at different stated periods.

5th. Their general agreement, as to the leading facts in the life of Jesus, while their disagreement in regard to some of the details, making doubtful the idea of plenary inspiration, makes equally doubtful the idea of connivance by designing men.

6th. The natural and straight-forward manner in which persons, places, customs, and other things are referred to, known to have been at that time.

7th. The naturalness of many of the events recorded. For example the great love of his friends and the malignant hatred of his enemies, and various other events seems to be what it would have been under such circumstances.

8th. The great and rapid spread of Christianity through the then civilized world in the face of such violent and universal opposition. It is true that corrupt means were often resorted to, but it seems to me that nothing but the great truths contained in primitive Christianity could have given it such unexampled internal force.

In regard to Christ's unity with the Father I most heartily endorse your position. Of man and wife it is said "they twain shall be of one flesh." Mathematically we know that this cannot be true, but spiritually it may be and is a great

truth. As you very justly observe, the drift and tenor of nearly all His language is directly to the duality of Him and the Father.

As for His "healing the sick," I know that there is a healing power having frequently experienced it in my own person, even when the parties were unaware of it. That He possessed it is easy to believe. If to this we add the credulity, adoration, and excitability of those people with the hyperbolic style of exciting them in vogue the whole matter seems comparatively plain.

As for his prophecies I cannot perceive that a man of such high endowments both spiritual and intellectual would require the additional power of a God to foretell the destruction of Jerusalem, or even the circumstances of his own death. How many there were in our own country who with ordinary endowments clearly foresaw the awful struggle through which our nation has just passed, and the destruction of the national evil resulting from the same.

As for his prophecies concerning "the end" I believe He referred to the end of the dispensation which should closely follow the destruction of Jerusalem and at which he would again come in person.

My reasons are briefly these:

1. Filled with the belief that he emanated from God, and knowing as He did, that His precepts if accepted and practiced by mankind would redeem the world from all sin and from evil, He might naturally believe that he would again be sent to judge that world and that people who had so unwisely and so wickedly rejected Him.

2. Educated as a Jew and believing that his own people were the chosen instruments through which God operated upon the world, He might naturally believe that their final overthrow, resulting from their own long-continued wickedness would be shortly followed by the destruction of the world with the rest of mankind. In short the destruction of that earth which God in the beginning had made for man's happiness, but which design both Jew and Gentile had continually thwarted at every step by me sin.

3. The plain interpretation of his His own language. (Matt. 24, 24, Mark 13, Luke 21, 5 to 37. That he should speak with each great force of the destruction of Jerusalem, and the attending events, and without one syllable to indicate a break in the narrative pass over a space of 2000 years and perhaps more fraught with such great events to the Christian Church to the gnat judgment is unreasonable for me to believe. All attempts at each an interpretation have resulted in confusion.

The sun has not yet been darkened, nor has the moon refused to give her light, nor have the powers been shaken, neither have the stars fallen from heaven. The political powers have been repeatedly shaken, but these are powers of the earth and not of heaven. Moreover, why should the language concerning Jerusalem and the temple be literal, and that which followed in immediate connection altogether figurative without any marks of distinction?

4th. Paul and some other of his followers seemed to have believed that the time was near at hand. Paul says, "Behold I show you a mystery, for we are not all asleep, but we shall be changed." (I Cor., xv., 51, 52.) Who are meant by "we?" Evidently the man who was writing and those to whom he wrote. "Shall not all sleep?" What does that mean? Evidently some who are on the earth shall sleep and some shall not. In writing to the Thessalonians he is still more emphatic. He says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." And again, "Then we which are alive and remain shall be caught up together with them in the clouds," &c. (I Thes., iv., 15, 16, 17.) If this does not make the matter plain, I hardly know how language could do it. See also I Cor., i., 7, 8; vii., 29; xi., 26; I Thes., ii., 19; v., 2, 4, 10, 23; II Thes., ii., 1, 2, 3; Heb., x., 37; James, v., 7, 8; I Peter, iv., 7; iii., 10-14.

In regard to His resurrection, subsequent manifestation, and ascension you leave us entirely in the dark unless I overlooked it. I should be very glad to know your views on this subject or to be referred to such works as might satisfy my inquiry, for I am very anxious to investigate this subject which has shaken the civilized world for eighteen centuries.

The doctrine of spiritual manifestations may explain many things, but of this I am still very skeptical, having not had sufficient evidence.

All the light I have is derived from history and science. The universality of the belief in the hereafter and the marvels abounding in ancient history have led me to believe that the mind does not exist after the dissolution of the body. Beyond this I am in the dark, but still seeking for evidence, and hope to find it; but even this is a source of great comfort and consolation.

Concerning those vile imprecations and horrible ideas of Diety, let them pass as in any other book.

GOD'S GOVERNMENT.

In that little song, "Beautiful Things" in speaking of the beauty, grandeur, and harmony of the supreme wisdom and goodness which governs all, and of man's high capacity for enjoying that world in which he is placed, if he only will, your views so exactly coincide with my own, that no other language could express it. O, how unwise! How ungrateful, and how painfully unfortunate, those persons who find fault with the affairs of this life, because they do not understand the character of Diety, and the nature of this beneficent government! Surely the doctrine of miraculous power, namely, that God governs by immediate word of command, and, therefore, to all appearance, things might be different from what they are, has filled many a heart with sorrow, and many a cup with bitterness.

On this point I speak not at random, for my own life is full of experience. For this, however, I lack space. Suffice it to say, that disappointments, financial, intellectual, conjugal, spiritual and philanthropic, have met me at every step. So numerous and so fearful have been the storms which have crossed my course, that I was amazed at finding the frail barque still afloat. Nay, more, so frequent and so strong has been the temptation, that I start back in astonishment, to think that the ship has not been scuttled by my own hands. But notwithstanding all this, I thank God and good angels, that I am still here, and hope that I may yet live to be of some benefit to mankind.

If you will state where you expect to be within a given time, I may be able to meet you, as I think of going south or east, either to east Tennessee or to New Jersey.

I have heard it stated that you are impressive, and if so, I hope to receive some words either of comfort or advice, or a practical test of the truth of spirit communion. As before stated, I lack evidence, and wish to know the truth. I may say that the society of Spiritualists (and also the perusal of their work,) has afforded me more happiness than any other, and averted many a threatened storm.

Hoping to hear from you soon, I am, Dear Sir, yours for humanity and truth,

E. V. ROBINSON.

VOICES OF CORRESPONDENTS.

EAST TRUMBULL, Ohio.—Bro. O. P. Kellogg writes:

Bro. Wheelock: Enclosed find money to apply on subscription, as follows. * * * Our good cause is prospering on the Reserve, but we miss you at our celebrations and grove meetings. But we think that you have nearly made up the loss by the improvement of the AMERICAN SPIRITUALIST.

LAKE VIEW, Ill.—Brother John Forrester writes:—

Bro. WHEELLOCK: I am sorry to say that I have been so circumstanced through my misfortunes in business before and since the Chicago fire, after coming here subjected me to many hardships. I read with sorrow your appeals for aid when I felt myself powerless to assist, even with my small contribution for another year. Now please find inclosed \$2 50 for another year of the weekly numbers of my new Bible, THE AMERICAN SPIRITUALIST.

EAST SAGINAW, Mich.—Sarah J. Penoyer writes:

* * * Ever since I heard the lectures of Dr. E. C. Dunn, in this city, and heard you spoken of both by him and W. F. Janieson, as the "medium's friend," I have been anxious to get hold of the "Spiritual Pilgrim." This I have done, and heartily thank Mr. J. O. Barrett, for the noble work he has done for a faithful worker. For a number of years I was connected with the Episcopal church, but I am now rejoicing in the better gospel of Spiritualism. It fills the highest demands of my soul. The *Banner of Light* and the AMERICAN SPIRITUALIST are my favorite papers. Mrs. Lois Waisbrooker has just visited us selling her books.

OSWEGO, N. Y.—Mrs. Katie M. Morrison, the blind medium writes us:—

S. A. WHEELLOCK: Dear Sir—I have received weekly for the past four months a copy of THE AMERICAN SPIRITUALIST. Permit me to acknowledge my most sincere thanks for your kindly remembrance. Our spirit friends have promised to partially restore my physical sight, but I would not under any circumstances change my spiritual sight for the physical.

While upon this earth I wander
Doomed in darkness to roam
My heart is filled with gladness
When I think of a brighter home.

WILMINGTON, Del.—E. L. Forbes writes:

* * * Thanking thee in my soul again and again, for thy kind interest in D's welfare; I know the memory of thyself will be a bright light in his life as well as his mother's. For the memory of the good and unselfish in this life, are as the purest distilled dew that sometimes falls upon the wilted, wayside flower, reviving and nurturing it, that it in turn may bless another weary wanderer. * * * We liked Mrs. Wheelock so well, also her good husband. What a worker he is. Under such energetic management the AMERICAN SPIRITUALIST ought to have an immense circulation.

WEST VIEW, Ohio.—Mrs. F. A. Cowles writes:

Messrs. Editors: * * * From a sick room, by the aid of pen, I send out a few inspirations. Sending out to one of our neighbors for a copy of the AMERICAN SPIRITUALIST, it came into my room like a sunbeam; and when I read your noble vindication of Dr. Slade against the attacks of the New York Sun and E. V. Wilson, my whole soul flew out towards you, and my heart said, "God bless you." Surely mediums have a thorny path to travel, and how unjust for one medium to attack and endeavor to put another down. I remember the pleasant winter I spent in Cleveland, not knowing for what purpose then. It is plain to me now. May the AMERICAN SPIRITUALIST live long and prosper.

GENEVA, Ohio.—B. Webb writes:

* * * We have a challenge for a discussion in this place from the "disciple side" of the house. These Orthodox Christians are sure they have their eye upon the man who can overcome Spiritualism, and we have selected you, Mr. Peebles, as our champion. Can you so arrange as to hold a debate in this vicinity during July? The question is to be arranged by disputants, but in substance is to relate to the comparative merits of Spiritualism and Christianity. We think the opponent is to be the Rev. Burgess, of Chicago. * * * We like the AMERICAN SPIRITUALIST, especially its straight forward defence of trustworthy mediums such as Dr. Slade.

FISHER, Clarion Co., Pa.—Abram James writes:

* * * My work of sinking the well is going on prosperously. The mere mechanical part of the work is little compared with the spiritual changes, developments, and the arranging of forces and instrumentalities. The invisible structure is far more than the visible in my estimation. Remember the long, weary days of waiting, hoping and fearing when sinking the first oil-well at Pleasantville. All success comes through previous defeats and struggles to attain the good and the true. I have perfect faith in my guardian angels, and know that they will not lead me astray; and though sometimes the mystic pathway of life seems veiled in shadows, the sun shines above all the clouds and the good triumphs.

WAVERLY, N. Y.—O. H. P. Kinney writes:

Bro. Peebles: * * * Mr. Warren Woolson, trance speaker, is engaged here for four weeks. He gave us his first lecture this forenoon. He is a strong man, and I judge from his good beginning that he will do us good. * * * I hope you will have a pleasant journey round the world, and bring up again at Waverly before leaving *terra firma*. Should you get to a higher sphere ere you make the trip, I am sure you will come to us again and tell us how it is yourself.

BATTLE CREEK, Mich.—D. M. Brown writes:

I hope your visit among us in Battle Creek, your old home, will inaugurate a revival, and that Spiritualists will feel the importance of a building of their own, where they can feel inspired to worship, yes *worship*, the "living God," the all-loving Father, who is in all and through all, guiding all—the Infinite—"Though great first cause least understood." * * * The disabilities of age are teaching me that this is only a starting point, a school in which some of the lessons are fearfully hard to comprehend; and however bright the scene we spread around us, the clouds will sometimes shut out the sunlight, and the silver lining is hidden from our world vision; yet we upon the whole are more than blessed.

DARIEN, Wis.—Our faithful and appreciative sister, Mrs. Anna Allen, writes thus encouragingly from the above progressive place. We wish there were more earnest souls like her, although "only a woman."

MR. WHEELLOCK—My Brother: The dear SPIRITUALIST came to me last night. Accept my appreciation for your untiring efforts for the good of humanity; also my sympathy in your trials. Would be glad to send something substantial, but am unable, being only a woman, without resources. I never was so hopeful that the good time coming is near at hand—the people's time, and woman's, is coming—"the day of humanity dawns at last." Spiritualism flourishes in Darien, in spite of Von Vleck, and all such impostors.

ELKLAND, Pa.—Grace L. Parkhurst writes:

* * * As I read the "Spiritual Pilgrim"—biography of J. M. Peebles—my soul was lifted up into a sort of soul worship. What a potency in suffering to enlist and unite the pure in heart. Surely trials, afflictions, and bitter defeats even, are helps on the road to final success. The atmosphere of the book, so elegantly written by J. O. Barrett, draws me into better and higher conditions of life. I think it was Scipio who said, "I am never less alone than when alone;" so the more the masses of people surround me, the more lonely I am. Is this the effect of mediumship? Or is it the blossoming out of the soul's better intuitions? * * * The AMERICAN SPIRITUALIST charms me. The defence of Dr. Slade against the malignancy of the *R. P. Journal*, though couched in strong terms, was just and deserved. Spiritualism is prospering in this section of the country.

DETROIT, Michigan.—L. King writes:

* * * Travelling continually in Michigan, I feel sure that I can report progress as to the cause of Spiritualism. In every city and village I find mediums, and in most places regular circles, even if there is no speaking. In Detroit there are several superior mediums. Mr. and Mrs. [Emma] Martin's house is a kind of headquarters for them all. In Flint I met with a circle at Father Stone's house. In Port Huron I met some excellent friends and good mediums. In Lapeer most of the mediums that I saw were controlled by Indian spirits. In Bay City there is a good number of zealous friends. I want to thank you Bro. Wheelock, for sustaining Dr. Slade against that unprovoked attack of E. V. Wilson, printed in the *R. P. Journal*. As a committee of the Cleveland Society we tried to teach Mr. Wilson a good lesson by correcting his false charges, and reproving him for his coarse and low manner in writing about Mr. Peebles, and "settled speakers" as he did in the *Chicago Journal*. But his insolent tirade against Dr. Slade, convinces me at least, that our effort was in vain. Dr. Slade is very popular in Michigan, and I hear only expressions of approval, concerning the castigations you have given to the envious traducers of the Doctor. Frequent letters from Cleveland assure me that the Lyceum is doing well. It seems that you have reorganized in New York. I was the conductor of the Lyceum in Cleveland one year, and I continue to feel a deep interest in this work.

SPARTA, Wis.—Bro. Wheelock—Sir: I send you \$3 25 for THE AMERICAN SPIRITUALIST and *Lyceum Banner*. I would have sent it before if I could. I am thankful that you trusted me; may you prosper, and may the paper increase in numbers.

I now will send you something for the SPIRITUALIST if you think it proper to publish it. I am in my fifty-third year, and never has a word from my pen been in a paper. Unto all men greeting: I ask you a question of every belief and ism who will answer me. Is not this Mr. Laroy Sunderland's mystic rap?

In the year 1862, when the Indians were killing the whites in Minnesota, my son, James H. Slover, with a young man by the name of William Shafer, a neighbor, went to the rescue. They went and joined General Sibley's regiment the latter part of September, 1862. On the 17th of October following, my three girls were playing in a straw stack, one five, one seven, and one nine years old; and as they were playing one of them began to cry—the one that was seven years old. When asked what she was about, she said she had seen James. This took place at 3 o'clock in the afternoon. When I came home I was told about it. I saw she had been weeping hard, so I thought I would not say anything to her until we went to bed. I then talked with her. She said she saw her brother James; said he was well and cutting wood by a great big house. I asked if he was cutting small or large wood. She said he was cutting a great big log. I asked how he was dressed. She described him from head to foot. She had never seen a soldier in uniform. She said she saw William Shafer sitting on the other end of the log, reading a book, and saw a spirit, and described it. She said it was Gertrude Slover, her cousin, that died with the small-pox three or four years before she was born. My brother or sister-in-law or myself could not describe her cousin better than she did. That same evening I sat down and wrote to my son at Fort Snelling, three hundred miles from where we live, stating what had transpired. He answered as soon as he got my letter; said he had got his uniform on and was cutting wood for the fort at that time. William Shafer was detailed to cut, but got my son to cut in his place, while he sat on the other end of the big log and read a story in one of Harper's magazines.

Yours for truth,

GEORGE H. SLOVER,

A Venerable Spiritualist Departing from Earth.

DEAR FRIEND WHEELLOCK; I send you the enclosed clipping from our local paper, where I sent it, on account of the general interest attached to our departed brother, who was one of the oldest Masons in the State, being eighty-two years of age, and had joined them in his youth. Of course he was buried under the auspices of the order, but being in soul and life a Spiritualist, we had our own services previous to the Masons taking charge. Mr. Senier said a few appropriate words to the friends, and closed with reading a beautiful communication that our departed friend had already given to comfort and console those who were left behind. Our son, Alfie, presided at the organ, and gave the "Carnival of Venice" as the opening piece, which was followed by "Sweet Spirit, hear my Prayer;" and whilst the Masons were viewing the remains of their departed brother, he played Smith's March. Our friend had repeatedly said that he "wanted no doleful orthodox tunes at his burial." There were truly no mourners; wife, children and friends were all attired in bright spring colors; even the coffin of light bass. And so we laid him away.

Dedicated to the Memory of our Departed Friend, I. N. Briggs.

BY JANE SENIER,

He has passed from our sight, but oh, joyous to tell,
No sorrow, or murmur, his last hours befel;
The fair land of promise, rose bright on his view,
As nearer, and nearer, his feeble steps drew.

A moment, and then the dread struggle was o'er.
His barque safely moored, on the "ever green shore;"
And those who looked on the face of the dead,
Saw that the spirit had noiselessly fled.

So peaceful indeed, that not even a sound
Had broken the stillness so deep and profound;
The darkness of night, that enveloped the room,
Was dispelled by the dawning that followed so soon.

How fitting it seemed for the last hour of him
Who was tired of the tumult, the hurry and din;
Time's wheels, he thought, were moving so slow,
And he ready waiting, and longing to go.

So would we pass from earth scenes away,
Just at the dawning or closing of day;
In the stillness of nature, when no noise or alarm,
Breaks in on the spirit's beautiful calm.

Death, they say, is a mystery; it was not so to him,
He had seen through the curtain so gauzy and thin;
Face to face he had been with the spirits of those
Who had passed through earth's tribulation and woes.

They had told him their mission was to comfort and cheer
His last days on earth; that the great change was near,
And his soul longed to break from its fetters of clay,
Looking forward with joy to the bright coming day.

Beyond, far beyond death's narrow sea,
The home of our friend, henceforward will be;
Preparing a place in the mansions above,
For those left behind, dear to memory and love.

When next we behold him, how glorious the sight,
No sorrow to darken the fair realms of light;
No failings or shortcomings there to bewail,
No clamoring of tongues, his peace to assail.

No old age to mar the sweet pleasures there,
No dimness of vision, no white silvery hair;
No faltering footsteps, to limit his range,
He left these behind when he passed through the change.

The bright golden sunshine that flooded his tomb
As we laid him away in the spring afternoon,
The flowers looking up from their green grassy bed,
And the birds, that so cheerily sung overhead.

All spoke to my soul, of the spirit departed;
And 'e'en to the grave a bright halo imparted;
"Joy, in my joy," so plainly was spoken,
I accepted it all as a bright happy token.

The resurrection they spoke of as something to come;
I knew was all past, when earth's labors were done;
That only the casket was laid in the tomb,
And to me there was nothing for sorrow or gloom.

In the calm of the evening again he will come,
When the day's busy turmoil and work is all done;
The home will bear witness to his presence, serene,
And death, and the grave, will seem but a dream.

MAZOMANIE, May 3, 1872.

Phenomenal.

EDITORS AMERICAN SPIRITUALIST—Dear Sir: I have recently received from a friend at Ballston Spa, a picture so beautiful, so curiously wrought, and produced under such marvelous circumstances, that I deem some account of it worthy a place in your journal. A small, delicate hand, finishing the extremity of a handsomely rounded arm, descends, as it were, from the clouds, and unfolds a magnificent wreath of flowers—flowers which are in themselves, in some instances, expressive faces; in others made up of profiles, and again, embracing busts of men and children, a bird and a butterfly. And this was wrought through the agency of a hand that has no cunning in this line of art, no capacity even for the simplest touches that here, largely elaborated, go to make up a work of wonder. This was not all; a portion of it was drawn in the dark. More than this, it was executed in sections; that is, after the paste-board had been carefully cut into four quarters, one of them was handed to the lady in the cabinet, and when the work on that was completed, it was returned, and another passed in; and when all were finished and joined together, the wreath was found to match perfectly in its appropriate parts, while the hand and fingers were so arranged as to occupy a portion of every section of the board, forming a lovely center-piece to the whole. Shall I add another marvel? "The time occupied in producing this," says the lady in writing to me on the subject, "did not exceed fifteen minutes."

In the above description I have mentioned a cabinet, which I inferred from the account given me by Dr. Moore* (the gentleman who kindly brought me the picture) was used; but in reading the medium's letter I am inclined to think that the work was done openly before five or six persons; that the sections were distributed among them when completed, and that before the third section was finished, the gas was turned off,

so that the two last were, as the lady writes, "finished entirely in the dark," and "there were no two parts on the table at the same time."

At the conclusion, the spirits informed the medium, who had no acquaintance with me whatever, that the picture was for Dr. Ditson.

While congratulating myself on the possession of such a treasure, I received still another, which was, if possible more curious than the former; for it was drawn by the spirits themselves without using the medium's hand. In corroboration of this statement I will here quote a portion of the letter which accompanied the picture: "we wish to add to Mrs. ———'s letter," the following testimony: "the last wreath was drawn in the dark and without the use of the medium's hand."

Signed,

L. MOORE
JOHN WAIT.
GEORGE R. THOMAS.

I have in my collection, also, a beautiful wreath of flowers in colors, painted under similar circumstances, by Mrs. Blair and very kindly presented to me by the able writer (the author of that interesting pamphlet just published by Wm. White & Co., "The Early Social Life of Man.") Dyer D. Lum.

I have still another (but of which an account has already been published), a portrait, drawn in my presence, in the dark and by a spirit hand alone. Did space permit, I would like to describe some deeply interesting spirit photographs of Mrs. Conant, where spirit hands are showering flowers in glad profusion about her, and where one of her little spirit friends, with happy face, holds out to her a touching emblem of her fading race. Mrs. Conant is the celebrated medium of the "Banner Circle" of Boston, through whom those fascinating "flashes of Light" in handsome printed form have been recently given to the public.

Please allow me to add, Messrs. Editor, that your paper is highly appreciated here.

ALBANY, June 1, 1873.

G. L. DITSON, M. D.

*Dr. M. referred to the last wreath sent to me.

Newark Mediums.

BROTHER WHEELLOCK: I think it no more than right that all true mediums should have their true merits, and that through the press. Last week business called me to Newark, and while there I visited mediums. Mrs. Smith gave me a good test, yet not all I wanted; but she told me to visit Mrs. Waterman's, 93 Lafayette street, and I would get what I sought; so I went. I had heard of "Rose and Lilly," but had never met them. I found Mrs. W. Just before she was controlled, her children came in from school—four in number. Such a group of beauty and innocence I had not seen before for a long time. Each lovingly kissed their mother and left the room, with the exception of the smallest girl, who stood by her mother's side for a moment, then came to me, put her arms around my neck and said, "Charlie wanted me to kiss you for his mamma, and says, 'tell her I have not left her, but I sit in her lap, just as I used to.'" This was Rose, a sweet little spirit of earth, twin sister of Lilly in spirit life, who sees and talks with spirits almost any time. Mrs. W. gave me a sitting and told me all I would ask for. I had a feast. My soul is full to overflowing.

Oh, ye lovers of spirit communion! do not fail to give both her and Mrs. Smith, of 22 Greene street, a call. Mrs. W. told me she could not always be controlled. A visit to her room, even if no spirit controls, will pay you, to see the beautiful spirit picture of Lilly on the wall. Do not fail to visit the mother and the child medium, and you will feel it was well to be there. I shall never cease to bless the hour that brought me to Newark.

A. A. W. HILL.

CANANDAIGUA, N. Y.

Cardington, Ohio.

[The following communication to Henry Wynegar and his wife was given by John and Henry Sherman.]

My wife and I went to Mr. Ewing's to a spirit meeting, a dark circle, and there a spirit came to me and said, "Good evening, dear brother." I said, "Who are you?" "I am your brother." "What is your name?" "You know that without my telling you." "Is it David?" "Yes it is." "Then you are dead." "No, but I am here." "Can you tell me something that will convince me that this is David?" "Yes, I died in Tennessee eight years ago. I will tell you something more. I had my fore-finger shot off; a shell burst and a piece of it cut my finger off, next to the knuckle joint."

He then talked to me in a low tone of voice, saying he was too weak to talk much, but he would tell me more some other time; then said, "dear brother, good-by."

I also felt for his finger, and found it off just as he had said. He said he would make himself manifest to me after I went home. The next morning just as it began to get light, I went to feed my cow, and I heard my brother David talking to his cattle, just as plain as I ever did when he was in the body. Also, my wife's little boy, who passed away when seven years old, and who has been in the spirit world twenty years, came and manifested himself to her.

HENRY AND JANE WYNEGAR.

CARDINGTON, MORROW CO., Ohio.

Moravia, N. Y.

LETTER FROM HENRY T. CHILD, M. D.

BRO. WHEELLOCK: I have just returned from Moravia. We had some good exhibitions of materialization. I reported the following remarks of a spirit who lifted the curtain and spoke to us. I had the pleasure of seeing Father Pierpont on two occasions. It was a stranger who said:

"Oh, friends, I love to return to earth and help humanity,

for there are many, many I see cast down and in need of our encouragement.

"Charity, friends, is the most beautiful flower that blooms. Judge not that ye be not judged.

"Weed the gardens of your own hearts before you weed those of others.

"You will all meet here before long. You will all be sorry if you have injured any one, but never for the good you have done.

"Be not ashamed, friends, to proclaim this truth to the world; there is nothing to be ashamed of in it, or that you are a Spiritualist, and love this truth. The time is approaching when you will be proud of it.

"Oh, how I long to speak to the hearts that are crushed when their loved ones are taken from them, and they think they are laid in the cold grave. I long to say, 'Rejoice, they are free! Be glad, they are happy in the spirit land, and, friends, it is but a short time before you will meet them. God bless you all, and enable you to show the light in the darkness that is around you, and help you to build the mighty building of Spiritualism, which is to protect and gather in all mankind.'"

Spirit Manifestations at Dr. Slade's.

I don't write this to make proselytes, or to breed doubts. This is but the narration of what I saw of a phenomenon, which is not, as I conceive, but ought to be, understood by men.

A friend of mine said to me, "Go with me and see some of the spiritual manifestations."

"By Spiritual manifestations, you mean the physical demonstrations of the disembodied spirits of men," I said.

"Certainly, and why not?"

Yes, and his why not perplexed me as it doubtless hath perplexed others; and there came over me something of that superstitious dread not altogether uncommon with men, which sometimes prevents one from following the course of his own reasoning, when the tendency thereof is toward the extraordinary and the unusual.

I did not quite like the idea of meeting in the thin and shadowy Spiritual semblance some of my departed acquaintances, who, in the interest of truth, be it spoken, were not especially attractive, or desirable in the flesh. But I had a desire to learn if those of my associates who had found rather a hard time of it here on earth, would really come back in any form, or under any circumstances, and thus my untoward curiosity overcame my superstitious doubts and personal dislikes, and we went to see Spiritualism.

And this, perhaps, I ought further to declare, is written to extol no one, in the interests of no one, but in the belief that there are others, by the thousands, who are as much in the dark, as to matters spiritual, as I was, and whom, it is hoped, this may somewhat enlighten and instruct.

And this pertains to a visit made at the house of Dr. Henry Slade, No. 210 West Forty-third street. I give the number that those who may doubt this, if such there be, may go and see for themselves.

So far as we could discover, there was nothing unusual or extraordinary about this house. Indeed, it seemed exceedingly like the habitations of your ordinary citizen. There were the usual quantities of furniture, carpets, pictures and books for a house of that class; and the odor from the kitchen, which house constructors seem to think necessary to every well-regulated household, impressed us with the belief that we had not yet reached the spirit land, or, if we had, that the culinary arrangements of the spirit realm were attended with earthly defects.

And the Doctor seemed to have nothing of the supernatural about him. Had we met him elsewhere we should have taken him for one of your ordinary tax-payers and voters, of about 35 years of age, five feet ten inches high, easy and elastic in his speech and movements, singularly gentle and unobtrusive in his manner, with a strong, clean-cut face, and well-balanced head.

I could find no indication whatever, either in his face or manner, or conversation, of that marvellous, mysterious power this man was said to possess, though it is possible that one of a high-flying imagination might have detected something of the hobgoblin order about his eyes. And we were not in the least surprised to learn that he was the son of a farmer, with a limited education, much preferring the treatment of diseases—always in an entranced state—to the physical demonstration business, and just about the last person in the world, as it seemed to us, that would undertake or prove equal to anything tricky or deceitful.

And when we told him that we were public benefactors by profession—that is to say, that we were scribblers—and had come to see, it didn't seem to make him joyous or sad, and he only said, "Yes; come up stairs and I will give you a sitting."

I know he did not anticipate our visit, that he had no time to make any preparation therefor, and that he made none whatever.

We were shown into a well-lighted room, in the middle of which, there was a plain black walnut table, so constructed, that one could look under it, and all about it at all times, with no arrangements that permitted of secret drawers, or springs, or machinery of any kind, such as I had been led to believe certain mediums affect. We drew near the table, three sides of which, we occupied, the Doctor, my friend, and myself, and a vacant chair stood near the other side. On the table there was a slate such as school boys use. This I examined carefully at his request, and I know, there was nothing of trickery or deception about it, and on the slate, there was a piece of pencil of the size of a flax seed.

We joined hands on the top centre of the table, the Doctor sitting sideways thereto to keep his feet from beneath it, so

that we could see all of his form during all the demonstrations.

The first unusual event that happened, and to me it seemed quite extraordinary, was the moving of my chair with the 185 pounds it bore, about a foot back from the table. I looked behind me for the power that was thus trifling with my position, but there was nothing to be seen, and there was nothing behind me but a bright burning coal fire, and I know, that neither the Doctor, nor my friend pushed me back, and there was no one else in the room, and soon the chair resumed its former position.

Then I was gently patted on the face, and on the top of the head, and poked in the side, as it seemed, by the hand of some one, but there was no hand to be seen, and I felt a tugging at the lappels of my coat, and began to believe that we had fallen into rather an eccentric neighborhood. You see it's well enough to be patted on the cheek by the right sort of a hand, but these spirit manipulations are not warm or pleasant when that vacant chair, above referred to, of its own accord apparently, and quite abruptly moved up to the unoccupied side of the table.

I took quite an interest in that chair, and examined it closely, and the floor beneath it, and the sofa behind it, for, I was not at all accustomed to that sort of chair locomotion. But it was only a common chair, such as you may find in any gentleman's parlor, and it had no contrivances or means of any sort, that enabled it to get up that unusual movement on its own account. And it seemed to be a strong-minded piece of furniture, for I had no sooner resumed my seat at the table, having first set it back some little distance, than it moved up to the table again, quite as abruptly, and quite as independently as before. And there it remained, twisting about, and moving to and from the table, after a manner, calculated to disturb somewhat your stranger to that sort of chair eccentricity.

Next, the doctor asked us to raise our hands as they lay on the table, which we did, and to our astonishment, the table moved up after them, about a foot and a half into the air, and it occurred to me, if he could utilize its migratory capacity, the doctor's furniture would be well adapted to the wants of a family in the habit of moving often. And the house trembled and shook to such an extent, that the leaves and stems of a branch of artificial flowers standing in the corner of the room, moved to and fro, as if blown by a stiff breeze, and loud and distinct raps were heard on the floor, the chairs, the table, the slate, and, indeed, in all parts of the room.

Then, the doctor held the slate, with the bit of pencil thereon, with his right hand under, but close to the table.

The slate, as the chair had done, indulged in various novel and interesting antics.

Now, moving up sharply against the table, then to the floor, then, against my side, so that, under ordinary circumstances, that bit of pencil must have fallen therefrom repeatedly.

But it held its position, notwithstanding the violence to which it was subjected, upsetting completely all our notions of the laws of gravitation. And this was followed by a noise as of a pencil passing over the slate in writing, and when we came to examine the slate we found thereon a message in the handwriting and signed by my father, several years since deceased. Then I held the slate, when another message was written in the same style.

And the Doctor put a pencil about four inches in length on the slate, which he held under and close to the top of the table, and, singular to relate, the pencil was twice thrown therefrom in a half circle, and fell on the table in front of us.

Again, the Doctor put the slate over a bit of pencil, as it lay on the top of the table, and there, while no human hand touched either the slate or the bit of pencil, the writing noise was heard again, and when it had concluded, and we examined the slate, we found it written entirely over, in that same stiff and peculiar handwriting, so that I doubt if my father could have written it more regularly and precisely in his lifetime.

The tenor of these messages need not be given, only this I will declare: that that he said he was not dead, but still lived, and they were otherwise of a congratulatory nature, and such as a father would be likely to send to his son after a separation of several years.

Now, the Doctor had an accordeon, which stood sadly in need of repairs. The bottom had been removed, the sides smashed in, and the lungs thereof were wheezy and entirely unsuited to the purposes, for which they had been originally intended.

As I now recall it, that instrument was scattered about the room in five or six pieces. But he put it together, as best he could, and held it under, but near the edge of the table—so that we could see what transpired—with his right hand, and placed a small brass bell of the early dawn boarding-house style, on the floor, and directly under the center of the table.

And I am free to confess, I was just a trifle surprised to hear that shattered and dilapidated accordeon play the "Fisher's Hornpipe" twice through, as it did quite decently, and it did not tend to restore my equanimity to see that bell start off on its own account, and describe an half circle in the air, and land on the table in front of us.

To the mind untutored in matters spiritual, such eccentricities of furniture are not apt to be pleasant: and it is only after much experience, I am told, that you come to like them.

And with propriety, it seems to me, these suggestions and inquiries may be submitted.

I am positive that no one in that house could have known of my father's death, or his name or his handwriting.

To be sure, considering my advanced age—I am 35 years old—the Doctor, if he did all this—which I do not believe—may have taken the death of my father for granted, and so, from the multiplicity of names that men bear, he may have

guessed his name the first time, but that would be something of a stretch of the probabilities, it seems to me; and yet, granting all that, how about the handwriting? Where did he get that?

And I was rather curious to know what power kept that piece of pencil stationary while the slate was pitched about, so that, according to the ordinary understanding of the laws of gravitation, it should have fallen to the floor a dozen times. I examined the slate and the pencil closely. There were no mechanical appliances used; there was no trickery and no deceit.

What power impelled the pencil in the writing of the messages under the table while the slate was in my hands?

I know the slate was then kept quite close up to the table, and, certainly, it was a delicate and most extraordinary piece of machinery, that could seize that bit of pencil, of the size above given, and with it, in that position, write the slate over, in that peculiar style of writing.

To ask one to believe that, would be too much like expecting implicit faith in one of our western army commander's dispatches, during the recent war.

But the same piece of pencil was laid on the top of the table, and over that, the slate, and in that position, while no human being touched either, the slate was fully, regularly and quite precisely written over. Can any one refer me to any human or mechanical contrivance equal to that?

What power propelled the chairs and the table? What carried the pencil and bell in their aerial flights.

All these things, it will be seen, according to the ordinary disposition and relations of mundane matters, are physical impossibilities.

Chairs don't migrate. That pencil had not wings, nor had the bell, that we could discover.

And black walnut tables do not rise, excepting as to the price thereof, when you contemplate matrimony.

But these things I saw, and that, in my sober senses, in the fair sunlight, without notice or preparation, and in an ordinary house.

And I only describe what we saw.

We might have filled a book large enough to furnish sleep for all this municipality had we taken the statements of others, and they were entirely reliable we were assured as to the most marvelous results the Doctor has produced in a great variety ways. That however was beyond our purpose, and it is fit I should here declare, that not only once did I see these things, but most of them, and others quite as extraordinary have I since seen in that same house, two and three times, for, I am not inclined to accept over hastily such new revelations, and it is true that I have more than the average amount of incredulity.

A friend of mine to whom I related these things, said to me, "what agency produced these results? Do you believe in spirits?"

As to the first part of this enquiry I said, "I don't know, and as to the last part thereof, I don't propose to quarrel over descriptive words, but these are the facts." And when he said, "what does all this amount to?" I replied, "some one may have put the same inquiry to Franklin, when he was fooling with his kite."

And the Spirit Said, "Write."

Behold it was on the evening of the day called by the Christians the Sabbath, and I was in the spirit talking to the people. And behold, as the spirit was telling me what to say, another spirit came and told me to write; and I said, what shall I write? And he said, write whatsoever thou seeest. And he said also write it tomorrow, or the next day, or even the day after, for thou canst not write now and at the same time talk to the people. And behold, even while I talked to the people, the spirit showed me a beautiful valley, even more beautiful than the valleys of Parnassus. Purling rivulets danced their joyous ways, songsters sang their carols in the groves, and a happy people rejoiced in the loveliest atmosphere ever bestowed upon man. Externally they seemed a heterogeneous mass, but a common bond of brotherhood hitherto unknown to the race united them. Indeed there came continuously warm breathings from above, sometimes in silvery scintillations, or gentle droppings as of the dews of Mount Hermon; sometimes broad flashes of light, and then voices, even of the mighty dead, saying come up hither. And behold friends long dead came singly and in groups and talked with the inhabitants of this happy valley. And behold, although thus blessed above their fellows, many were anxious to follow these heavenly voices before they were ripe for the change, and held this life as of trifling value, because of the visions they had of the spirit land. Moreover, these people were surrounded with bitter foes, who were so gross that they could not hear the ravishing sounds that ever and anon gladdened the hearts of the sojourners in the valley. Moreover, these foes were perpetually warring upon this people. They had not the courage, however, to descend to the plain and engage in an equal combat, but they builded great walls on the high places around about them, and from thence they hurled their javelins, and shot poisoned arrows at them.

And behold, the spirit that showed me these things, led me to a high mountain and showed me the chief enemy of this people, and even their bulwarks and their weapons of war. And behold their chief men were all drunk, and my guide said it was with the blood of the saints; and behold, these bulwarks were hoary with age, even many generations had passed away since the time of their building. Moreover, my guide said to me, these heavenly visitors who now comfort the inhabitants of the valley, have made it their trysting place, even from the time of Enoch, the Seer, and these bulwarks in the mountains have sufficed to drive away all travelers who gladly

would have lingered here; but, said my guide, this colony have come to make it their abiding place, and the war waxes hot. I perceived that the bulwarks had been very simple in their ancient form, but during the last fifty generations of men, the chief men and women have strengthened their defenses. Behold, this people had a great warrior whose name was Peter, and he was a giant; and behold, when he died they dipped him in the river that turned everything to stone, and he now formed the most invulnerable part of their bulwarks. Indeed their best shooters of the poisoned arrows shot their enemies from behind the petrified remains of St. Peter. They had also a prodigious number of the dead saints surrounding their bulwarks to prevent the approach of their enemies, and enable them in security to hurl their missiles at all passers by, moreover the other high places around this happy valley were made strong by the act of man, and when these high places were not hurling their weapons of warfare at those in the valley, they violently assaulted each other. One of these high places had a tall giant whom they called Calvin with many other giants, who at a distance appeared as though they were living warriors, how be it, they were dead. As I followed my guide I beheld many of these giants turned to stone in the different high places, and saw the names inscribed thereon. I saw the names of Luther, Arminious, Wesley, Fox, Swedenborg and also a little hillock that seemed to be fashioned lately by the hand of man, and on it a small band with a white banner with the name Murray, and also love upon it. Howbeit this banner was besmeared with blood. This band was very brave, their chief weapons were balls of brimstone and fire. These however they did not manufacture themselves, for behold, they were thrown in immense numbers into their encampments from the surrounding bulwarks, and their chief employment consisted in hurling them back whence they came.

I saw moreover that this small army also warred against the people in the valley, but having their camp about midway between them and the high places, they felt those gentle breezes, they heard the sweet sounds, saw the happy people more than did they of the high places, and the chief men among them were constantly taunting the happy people, ridiculing them and building high walls around their hillocks, to prevent their soldiers going over to the enemies of the valley. I saw, moreover, that these of the white banner, decoyed away many from the valley, who were disaffected, or who from cowardice, had fled to escape the fierce attacks from the high places, and behold also, I saw among them, many of the first settlers in the valley, who had fled to the hillocks, and were now assisting them in their assaults on their old associates of the happy valley. It was known, however, that these deserters longed to return to their kindred, but their presence was borne with, because they assisted to hire bold warriors to fight their battles for them. Moreover, I saw in all the high places, inscriptions on the walls of the temples, to deter their soldiers, lest they should desert to the valley. They were mostly taken from their sacred books, but many were the unwise utterances of some of the chiefs in the valley, for be it known, that many spies were abroad in the land.

I saw one inscription, to which they attached great importance, and behold, it read thus, "Let every settler in the valley, return to the high place whence they came." Which being interpreted means, "continue in, and support your own church." Great was the joy in all the high places, when they heard this, all the encampments in the hills, blazoned it on their walls, their dancing Dervishes made it the burden of their songs, the headmen proclaimed it everywhere, and many weaklings who wanted to go to the valley for aid and comfort, dared not go with this motto like the sword of the Christian hanging over them. Despairingly I turned to my guide and said, "There is no hope; they of the valley are few and poor and unlearned, and on the side of their oppressor is power; and behold also their worst foes are of their own household; behold also they have lawyers and politicians and professors who desert them and bring their wealth and talents and influence unto the high places." My guide answered, be of good cheer: more are they who are for them than they who are against them.

The spirit world is marshalling its forces, and before many new moons shall have filled their pointed horns there shall have come a mighty rustling wind with power to blow away the chaff, and the tongues of fire shall lick up the stubble, and the brave and the true will gather to their standards, while cowards and time servers shall be left to be filled with their own ways; but go thou and do thy duty, and thou shalt stand in thy lot and see the good that shall come out of all these evils.

G. C. S.

NEWARK, N. J.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

All persons desiring to become members of, or to form sections, and trades unions or societies wishing to affiliate with the International Workingmen's Association, can procure all the necessary information and documents by addressing the regular officers of the Federal Council of North America, as follows:

English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.

German Corresponding Secretary, Franc S. Bertrand, 214 Broome street, New York.

French Corresponding Secretary, B. Laugrand, 335 Fourth avenue, New York.

Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.

Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

THE AMERICAN SPIRITUALIST

IS PUBLISHED EVERY SATURDAY

By the American Spiritualist Publishing Co.

CENTRAL OFFICE--NEW YORK.

Terms of Subscription--Payable in Advance.

One copy for one year, \$2 50
One copy for six months, 1 25

FOREIGN SUBSCRIPTION.

One copy for one year, 3 00
Can be made at the American News Company's Agency, London, England.

SPECIMEN COPIES SENT FREE.

News Dealers supplied by the American News Company, 121 Nassau street, New York.

Rates of Advertising.

Per line (according to location) \$1 00 to \$1 50
Column advertisements by special contract.

Special place for advertisements cannot be permanently given.

Bills for advertising will be collected from the office of the paper, and must invariably bear the signature of A. A. Wheelock, Managing Editor.

J. M. PEEBLES, } EDITORS.
GEORGE A. BACON, }

A. A. WHEELLOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—PAUL.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

The Editors of this journal are not in the least responsible for the opinions, ideas, and theories, expressed or advocated, by Contributors and Correspondents. Nor will either Editor be responsible, for only such articles as have the initials of his name attached.

Understand It.--Subscriptions, Advertisements, etc., can be left with our agents at either of our Offices, or sent direct to the Central office—but all other business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to A. A. WHEELLOCK, 29 Beckman St., New York City.

Time--Darwinianism--True Life.

There is much loose talking and more disjointed writing afloat in the world, relating to the terms, time and eternity. The multitude usually think and speak of time as a thing *per se*, rather than as a series of conscious impressions made upon the spiritual sensorium. If time exists as an *entity*, independent of human experiences and the changes pertaining to matter, what is it—something or nothing? If something, certainly substance; and if substance, what the form and method of existence? To us, time is a specified segment—the sum of all experiences cognized by our consciousness.

Take the formation of the physical earth as an illustration. In its cycles of change and unfoldment, we see epochs succeeding each other in successive order, and in strict accordance, with what may be called law, or the divine method of action. In that very remote palæozoic period, noted for extensive groupings of fossiliferous strata, water covering the earth, marine plants and fishes reigned the supreme occupants of this planet. And although vast changes had taken place, there was yet no *time* in the history of land plants and animals.

Changes continuing, the cooling processes of almost measureless ages formed granitic incrustations, volcanic action, produced upheavals, and mountainous lands appeared. These were succeeded by land plants, dense forests and gross animals. Further and continuous progress upon the earth's surface, developed results consistent with these evolutions, constituting the time or age of the globe in the aggregate, and in accordance with the sum of the changes wrought.

Ultimately, and in harmony with inflexible law, man appeared as the crowning work of infinite intelligence—appeared not as a special creation on the one hand, or as an outgrowth from adders and apes on the other. Types are eternal. The germinal oak lies in the acorn. Neither training nor lapse of years will transfer or uplift the thistle to the towering oak.

The lesser does not—cannot produce the greater. In all deviations or changes upward from original structures, there is an infusion of new elements, forces or principles.

If Darwinians means to say that man—*essential man*—body, soul, *spirit*, developed from the monkey, gorilla, or chimpanzee, something as the full-blown rose is unrolled from the tiny rosebud, we are no Darwinian. If in their theorizings, however, they refer to physical man, their conclusions are plausible and acceptable. Spirit, or what German metaphysicians term Pure Reason, does not "come up," but rather flows into, filling, molding, and fashioning all forms—the very life of all things!

"Nobody thinks," says Voltaire, "of giving an immortal soul to a flea." Aspiration being the measure of destiny—and who denies it? Is there any proof that animals aspire to an eternity of conscious existence? Beast and bird are satisfied with to-day. They take no cognizance of the rolling years, know nothing of what is denominated time.

When we ask an individual his age, what do we mean? He may reply, perhaps, fifty years, by which he means that the events of fifty annual cycles have made their record on the earthly side of his conscious being. Otherwise, he measures his *life* by the rotation of this planet around the sun. But by a close analysis of the answer, we find that these revolutions of the planet are only the general outlines of his measurements, and that the interstices are filled with all the vast category of events that have made mental indentations upon his consciousness. That is to say, his age is the sum of all the im-

pressions ever made upon him, constituting the *time* he has lived; and besides such impressions there is no time to him on this side of his circular being. The same is true of all of us. All the time we know or can know is the sum of our respective experiences. Your time is not necessarily ours, nor ours another's.

Staying on earth is not living. Some men live more in a single day than others do in a score of years. Leigh Hunt, at seventy, was called the "immortal boy." The eminent English author, William Howitt, now in his seventy-ninth year, is healthy, hearty, and joyous in spirit, as the sparrows that sing in English gardens.

Suppose, kind reader, you had never existed in the mortal, could time be logically affirmed of you? Neither could it of any of us. The inference, then, is, that time, as usually spoken of, does not exist. Would it not be infinitely more philosophical, then, to measure life by the number of good deeds wrought, and by the importance of events crowded into human experiences, rather than by the revolution of the seasons? Some individuals of stirring habits, active minds and finely attuned sensibilities, during hours, and days of spiritual exultations, are entirely oblivious to those artificial measurements called time. They live, but their lives are so closely related to essential spirit, to infinity that knows nothing of time or space, that they do not cognize the passing hours.

Do we not see with what intensity some enjoy music, the fine arts, theatrical representations, the revolving seasons, and even the common pleasures of domestic life, while others seem almost insensible to their influences? The summing up of their respective lives reveal vast differences in their totalities. Those live longest that live best—that see, comprehend, and appropriate the most of knowledge, wisdom, and all the divine qualities of true living. Spirits live more in deeds than words. Angels take no note of time, only the good they do, immortality being to them the synonym of eternal youth. Time, then, not a thing abstractly, not any portion of creation, is simply the sum of all changes in matter—the sum of all conscious impressions upon sentient life.

J. M. P.

The Gentle E. V. and Olive Branches.

Mr. E. V. Wilson continues in the *R. P. Journal* to extend "olive branches" in the one hand, and the well known Wilson, sour, crooked, crab-apple stick in the other. Bro. Wilson wiggles and wriggles hard to get out of the tight place his own inconsiderate action, in giving contradictory reports of Dr. Slade, has brought him into. But with all his twisting the facts remain.

Like a big boy, snarling, whining and blubbing because whipped—although he knows he deserves it—he calls us names, makes up faces at us, and says we throw dirt by publishing what the gentle E. V. himself has done!

Bro. Wilson strains hard to get a drop of comfort out of a letter written to him by Dr. Slade, while suffering tortures unknown, because S. S. Jones and E. V. Wilson, whom he supposed his friends, assisted in spreading vile slanders about him! A singular letter indeed, for the gentle Wilson to base such a claim upon.

Read these words in Dr. Slade's letter to Wilson; "they are to the point," they speak unmistakably of the great injustice which the New York Sun, S. S. Jones, E. V. Wilson & Co., had done to an honest man and medium:

"Oh, this expose has been so unjust; this trouble so hard to bear. It has made me sick of life at times; and if it was not for my spirit friends, I should be tempted to commit suicide."

Who assisted to produce all that intense suffering endured by Henry Slade, made more intense because of his sensitive, mediumistic nature, nobility and honesty of soul! You can't blot out the fact, Mr. Wilson, not with a whole forest of "olive branches," that, as Nathan said unto David—"thou art the man" who assisted, by your "Plain Talk" and otherwise, to produce this suffering. Is it not straining the "olive branch" business just a little, for E. V. Wilson to try and claim himself such a great friend of Dr. Slade in view of these facts? Has not the gentle Wilson made a mistake and extended the Wilson-crab-apple-stick instead of an olive branch? Examine your "olive branches," E. V.!

Much of the letter published by Wilson of Dr. Slade to him, does not represent Henry Slade's opinions or feelings, as we and others well know, who have heard him express his views frequently! We have been surprised at the seemingly contradictory brief messages sent with the signature of Henry Slade to both Jones and Wilson, which they have made haste to publish, trying to construe them into a justification of their course!

The mystery is now solved. The following letter from Sister Alcinda Wilhelm Slade, Dr. Slade's watchful, faithful guardian spirit-wife, is "brave—to the point—and speaks for itself." Read it:

A. A. WHEELLOCK: Brother,—I see much is said about the letter from Henry in the *R. P. Journal* to E. V. Wilson. I was the cause of it myself. I could see the feelings of Wilson, also of my much abused husband, so I prevented Henry from saying things that would make matters no better. You have been a good friend to Henry, and feel every abuse that comes to him. I bless all who have a kind word for my dear husband. If he has faults, I know of those with more. Henry has not been himself for months. I hope now that he may recover.

I am truly,

A. W. SLADE.

The above letter was given to us under the following test conditions. Mrs. Slade came and wrote on the slate that she wished Bro. Wheelock to come to Dr. Slade's, as she wished to communicate with him. We answered the summons Wednesday afternoon, June 27. Seated with Dr. Slade at the table in his seance room, we held the slate in our left hand, close and firmly up to the table underneath it, while both of Dr. Slade's hands were held by our right hand, in plain sight and on top

of the table. One side of the slate was completely covered by the above letter.

In view of the facts, and in the face of Sister Slade's letter to us, is not the gentle Wilson and his extended "olive branch" sublimely "inducious?" Certainly a fit object for Nast, the cartoonist, to work up, would be the gentle Wilson, self-constituted representative of the "OLIVE BRANCH," standing in his little "advertising corner" in the *R. P. Journal*, as with extended arms, holding his pet olive branch in one hand and vigorously swinging—like a wild Irishman his shillalah—in the other hand his Wilson-crab-apple stick, he defiantly shouts to all opposers: "Olive branches for the million; olive branches for all; take my olive branches, or unlimited quantities of Wilson's crooked-crab-apple-stick, in true Wilson style!" A. A. W.

A little more common sense, consistency, manly owning up when *wrong*, and less "olive branches" for us, Bro. E. V., if you please.

Editorial Notes from Boston.

One of the quasi religious papers of this city, published a sermon of Henry Ward Beecher's, on the subject, "Do the Scriptures Forbid Women to Preach?" which is a heartily pungent and comparatively exhaustive consideration of this biblical question. His explanation, construction and interpretation, are wholly in favor of allowing women this privilege, it being clearly their right and duty to do so.

Just at the last moment before going to press, we have learned of the sad affliction which has befallen our friends Mr. and Mrs. George W. Smith and family, of Dorchester District, Boston, in the sudden departure from the body, of their son, Ashton E. Smith, a most promising lad of only sixteen years. We are not in receipt of information as to the immediate cause of his sickness and death, but understand his illness was of only two days duration.

Mr. and Mrs. Smith are well known in this vicinity, as warm friends and liberal patrons of the Spiritual Movement, while their beautiful home has often been the cherished abiding place of many of our most worthy workers in the spiritual vineyard. Beneath their hospitable roof and at various times have we passed hours of rich experience in the glad presence of their family, during the visits and temporary stay among them of Gales Forster, Jackson Davis, Mrs. Tappan and others, favorably known to the phenomenal and intellectual world. They are entitled to and have the heartiest, warmest sympathy of all who know them.

The International Musical Jubilee, now being held beneath the mammoth Coliseum in Boston, is one of the most successful and significant undertakings of modern times; and despite the captious criticism of jealous localities, such will be the verdict of history, ringing down through all the ages.

While its conception was of titanic proportion worthy of the highest inspiration, its complete unfoldment and perfect outworking detail, are no less marvellous to the comprehension of the ordinary spectator. In no previous age and in no other country, could such an event, in all its wondrous amplitude and degree of perfection have taken place, and crowned its brow with such laurels of victory.

Originating in the cause of Peace, voiced in accordance with harmonious numbers and musical cadences, may the spirit which begat its existence and fostered its growth, find lodgment in prolific soil, multiply a thousand fold and ever bear commensurate evidence in its heavenly fruitage, of its divine mission.

The *Norfolk County (Mass.) Gazette* of last week, contains a very reasonable and sensible article, by one of our occasional contributors, (A. E. G.) concerning the Sunday question, which for its measure of truth and great wisdom, is positively refreshing to read. Lack of space alone prevents our copying the entire letter, which the editor, in printing, felt obliged to accompany by a personal explanation.

We subjoin a brief extract to give our readers a taste of its quality:

The Sunday statutes originated probably from the wish on the part of the Puritan law-makers to conform the State laws to what they supposed to be Christian ordinances. They Judaized but did not Christianize the statutes. Jesus said "the Sabbath was made for man, and not man for the Sabbath." If he had said the hat is made for man, and not man for the hat, most persons would have thence inferred that a man was the master of his hat and could use it as he pleased, and not that the hat was the master of the man, and that his head must conform to it. It was objected against Jesus by the Sabbath sticklers in his day, that "this man is not of God because he keepeth not the Sabbath day;" but Jesus is now widely and deservedly honored, though he was a Sabbath-breaker. It was a similar zealous but mistaken piety on the part of Puritan law makers that impelled them to cruelly scourge and hang the Quakers, to persecute the Baptists, to crush to death Giles Corey, a quiet, peaceable old man, eighty years of age, because he was silent and would not answer to the accusations made against him. The magistrates in perpetrating these enormities supposed they were doing works of righteousness; but those same acts are now recognized as Scarlet letters, revealing their shame and reproach.

It is not improbable that at no distant day the present Sunday statutes will be generally considered as a disgrace to the intelligence of the people of the state and a blot on the statute book.

The mediumistic idea in history, with speculations concerning the present and the future world, is the title to a series of articles now appearing in the *Boston Commonwealth*. From its peculiar nomenclature, its "sporadic" method of criticism, its repetitious nonsense about the "mystic rap," its characteristic definition of "mediumism," the singular commingling of sense with its opposite, the totality of its distinctive assumptions, its wholly unsatisfactory if not Janus-faced manner of treating the subject, clearly indicate its paternity, although no name is mentioned in connection with it.

G. A. B.

Once in Two Weeks during the Hot Weather.

Our readers must be aware, most of them, that since moving to New York and publishing THE AMERICAN SPIRITUALIST weekly, we have incurred the responsibility of additional labor, which is telling most perceptibly upon our nervous system, in such exhaustion, that we feel compelled, though reluctantly, in saving our health for future work, to lighten up the strain and draught on our over-taxed energies, especially during the hot season.

To lighten the load, we find it necessary with present arrangements, to publish our paper during July and August every other week. It will make no difference to our readers as far as their subscriptions are concerned, for each one will receive fifty-two numbers for a years subscription.

The reason we take this course is this, our subscription list is not yet large enough to justify our hiring such assistance as we really need in this laborious work. THE AMERICAN SPIRITUALIST is young and growing—a constant and healthy growth has attended it thus far—and we are happy to state to our readers, that a movement is on foot, and will be consummated during the summer, by which means will be furnished us, by friends able and interested in the cause, by which we shall be enabled to commence the weekly publication of our paper, the first of September, and push the good work more vigorously than ever.

In the meantime, will all our friends remember, that we sincerely hope each subscriber will promptly renew when their time expires, and send an additional subscriber with their renewal!

A. A. W.

Notes and Jottings.

From the day that Prof. S. B. Brittan left the Universalist Church, and commenced the advocacy of the spiritual philosophy with tongue and pen, he has occupied a prominent position in the ranks of Spiritualism. In a late issue of the *Banner of Light*, we note these words from his pen:

"Hitherto Spiritualists have done nothing really worthy of a great cause. We take time to gratify private curiosity in the realm of mystery. We follow those who exhibit the greatest signs and wonders, and would dine on a fresh miracle every day if it were possible. But as to any practical work—any labor of love and public utility, we are, comparatively speaking, idlers; or, at best, unprofitable servants."

Treating of literature, he says:

"We want a journal that shall faithfully record the noble deeds of good men and gentle women, who labor and suffer in patience; whose hands are always open to the needy, and whose feet are swift to go on errands of mercy. Such a record would improve the moral health of the community. It would furnish numerous and powerful incentives to charitable deeds, and thus become a minister of blessing to the poor. By all means let us have one paper that is not disfigured by the trail of the serpent. We want a daily or weekly exposition of whatever of good there is in man—a paper that shall come to our firesides, radiant with characters of light and labors of love."

Gerard Massey ranks high among the poets of England. Some contend that he will yet eclipse the poet Laureate, Tennyson. His recent lectures in St. George's Hall, London, in behalf of Spiritualism, have startled sluggish Britons to increased investigations. Our English brethren are a little slow, but sure and substantial. Every Spiritualist should read Gerard Massey's "Tale of Eternity." Here's a gem culled at hazard—

"Nor fear the grave, that door of heaven on earth;
All changed and beautiful ye shall come forth,
As from the cold dark cloud the winter showers,
Go underground to dress, and come forth flowers."

Spiritualists knowing a future existence to be a fact, believe with very few exceptions, in the return of both good and evil spirits. We have never known a good medium, or an independent clairvoyant to dispute this. To this end, Dr. G. A. Lathrop, a sound thinker and able writer of East Saginaw, Mich., says:

Spiritualists believe that when the spirit quits the body, its intellectual and moral status is in no wise changed by the transfer. They believe that when evil, gross, and malignant natures drop their earthly covering they awake in their new life with the same propensities, and that there as here, they bring their punishment as a natural effect or consequence of their own acts. They believe that men's natures are not instantaneously changed by death, and that a deceitful nature here will prove a deceitful spirit still, should it come and communicate with us from the realms of the departed, but that the truthful and good will retain the same character there as in earth life.

The inspiration or breathing of thought from spirits to mortals is not new to man. It has come both from good and bad spirits in all ages of the world. We read in the Bible that lying spirits, spake through the mouths of the prophets of old, in order to deceive the people, and we are taught to use our judgment to determine what is true and what is false, even as the bank officer assures himself that the representations of the payee of the draft are truthful.

Spiritualism cools hell, conquers the devil, ignores total depravity, and demonstrates immortality. A poet sings of sulphur thus:

"The soul should no longer with terror behold,
The red waves of wrath with which priests would engulf her,
For science ignores the existence of hell,
And chemistry finds better uses for sulphur."

As the "Alabama claims" remain unsettled, this paragraph may not be devoid of interest:

"Senator Wilson, in his 'Rise and fall of the slave power in America,' refers to the treaty of Indian Springs, by which, after paying the slaveholders of Georgia the sum of \$109,000 for slaves who had escaped to Florida, it added the sum of \$141,000 as compensation demanded for the offspring which females would have borne to their masters had they remained in bondage; and Congress actually paid that sum for children who were never born, but who might have been if their parents had remained faithful slaves."

The West generally leads the East in progressive and humanitarian movements. Iowa has abolished the death penalty. Here follows the short, concise and sweeping act:

Section 1. The penalty of death for crime is hereby abolished.

Sec. 2. All crimes heretofore punished with death shall be punished by imprisonment for life at hard labor in the State penitentiary.

Sec. 3. In all cases arising under the preceding sections the Governor shall grant no pardons except on recommendation of the General Assembly.

"If we only sought to brighten
Every pathway dark with care;
If we only tried to lighten
All the burdens others bear;
We should hear the angels singing
All around us, night and day;
We should feel that they were winging
At our side their upward way."

A telegram from Constantinople to this country, several weeks since, stated that the Hon. John P. Brown, Secretary and Dragoman of the American Legation, died suddenly, on the previous Sunday, of disease of the heart. Mr. Brown was probably longer in office than any other member of the diplomatic service, having received his first appointment under President Jackson's Administration in 1836, as Dragoman, or interpreter. He was reappointed in 1842, and in 1858 was appointed to the position of Secretary. He was so conversant with the language and state affairs of Turkey that his services were deemed essential by the successive Ministers, under some of whom he conducted the greater part of the business of the Legation. He was a native of Ohio, and was regarded with esteem by American visitors to the Turkish capital, to whom he was communicative and obliging.

Never shall we forget the personal kindnesses that Mr. Brown ministered to us while in Constantinople. He had resided in that city thirty-seven years, and consequently was as fluent in the Turkish language as the English. He gave us important information concerning the religion and customs of the Mahomedans, assisted us in procuring an interpreter, and planned the visit to the Howling Dervishes in Scutara, the Crown Prince of Prussia and suite, constituting the central figures in the party.

Mr. Brown was an avowed Spiritualist. In his library was a large sprinkling of Spiritualist books. He was the author of an elegant volume published by Thubner & Co., London, entitled "The Dervishes; or, Oriental Spiritualism." He had witnessed spiritual manifestations and astounding marvels among the Dervish devotees and Mahomedan Sheiks long before the Rochester developments in this country. Wisdom was not born, neither will it die with Americans.

These musical lines by Anna Herbert—gems of grace and sweetness—sing themselves into sunny souls—"Where the shadow falleth never:"

"Along the silver summer sea,
We saw the white sails drifting,
And sunset glories silently
Their golden heights were lifting;
My love sang low, as sank the glow
Across the homeward river:
'The day may die, but you and I
Will live and love forever.'"

We shall live and love forever,
Where the shadow falleth never;
The song may die, but you and I
Will live and love forever.

Sweet day that died in sunset light,
Sweet song that failed for sweetness,
Sweet soul that rose beyond my sight
To bathe in Heaven's completeness;
The song rings still—I hear it thrill
Across death's solemn river:
'The day may die, but you and I
Will live and love forever.'"

We shall live and love forever,
Where the shadow falleth never;
The song may die, but you and I
Will live and love forever."

Mediumship is a channel for thought—for intelligent minds differently conditioned. Media, necessarily sensitive, are all more or less psychological subjects, influenced by minds both sides "the river of time." Often in circles, the contradictions or mistakes may be accounted for by the influence that positive minds in the circle exert, even unconsciously, upon the medium. The magnetisms, the influences, the mental forces are mixed—part is earthly and a part spiritual—and accordingly, the errors. How sensible John's injunction, "try the spirits." Circles rightly formed and rightly conducted are exceedingly serviceable in demonstrating a future existence.

According to the new census of Greece, just published, the population of the kingdom amounts to 1,457,894 inhabitants, of whom 754,176 were males, and 703,718 females. Compared with that taken ten years ago, this census shows an increase of population of 132,515 souls, and a yearly increase of 13,241, or one per cent. The population of Peloponnesus is 618,881; of Northern Greece, 356,865; of the Ionian Isles, 229,515; of the Cyclades, 123,290; of Euboea and the remaining Islands, 108,565.

The total number of families in Greece, is 327,809, living in 312,516 dwelling houses. Each family, therefore, has on the average, 4.38-100 members. The largest city is Athens, which has 4,510 inhabitants. Then come Hermopolis, on the Island of Syra, with 20,276; Patras, with 19,641; Zante, with 17,561; and Corfu, with 15,452. Among the smaller towns, we find Sparta, with a population of 2,699. Athens, once the center of painting, poesy, music, oratory, and the fine arts, has now less than 5,000 inhabitants. Two and three thousand years since, it was the seat of learning; and its marble halls were graced with the presence of seers, sages and philosophers. Now, beggars haunt the traveler in the streets, and brigands make pilgrimages into the country unsafe. So fade away the grandeur and glory of cities.

J. M. P.

Spiritualists Reception at Apollo Hall.

The Society of Progressive Spiritualists will give a reception at Apollo Hall on Saturday evening June 29.

Dr. H. Slade, Miss Jennie Leys, Mrs. Desmonde and other mediums are expected to take part in the exercises.

Grove Meeting.

Spiritualists and Liberalists held a grove meeting at Monroe Centre, Ohio, the 6th and 7th of July, commencing Saturday morning at 10 o'clock. J. M. Peebles and other speakers are pledged to be in attendance.

All from far and near are invited.

PER COMMITTEE.

Annual Convention.

The Spiritualists of Colorado Territory will hold their third Annual Convention at Golden, Colorado, on the 6th and 7th of July. Several speakers are expected. It is hoped that the Spiritualists of the Territory will all attend. Friends visiting Colorado from the East this season, will find a cordial welcome.

P. ACHEY, Secretary.

Grove Meeting.

To be held in Burnet Grove, at Phenix, Oswego Co., N. Y. Sunday, June 30, at 10 o'clock A. M. Object of the meeting, to establish quarterly meetings for the counties Onondaga and Oswego. A cordial invitation is given to all, to come, who are in favor of such an organization. Short speeches may be expected to make the meeting interesting.

ORRIS BARNES, Secretary.

BALDINSVILLE, N. Y.

PIC-NIC IN CONNETTICUT.—The Annual Pic-nic of the Spiritualists and friends of progress of Bristol and vicinity, will be held on Friday, July 5, 1872, at Compourne Pond. Good speaking may be expected, and a good time anticipated. Everybody in invited. Per order of committee.

AZEL T. ROBINSON.

MRS. ALPHONSO BARNES.

New York Lyceum Pic-Nic Postponed!

The New York Lyceum Pic-nic which was to have come off Tuesday, June 25, has been postponed until Monday, July 8, when it is hoped that the slight shower which prevented the pic-nic coming off on the 25th will not have so "dampened" the ardor of its friends, either in New York or Brooklyn, but what there will be a rousing turn out and a grand time. Remember the time, July 8; by steamer to Elm Park Grove, Staten Island, leaving Pier 19, North River, at 9 A. M.

Picnic at Abington, Mass.

We notice in the *Banner of Light* of June 22, that the popular and interesting Pic-nics given at Island Pond Grove for years past under the management of Dr. H. F. Gardner, of Boston, will be renewed this Summer; the first grand Pic-nic at this favorite resort this season to be held on Friday July 12.

Dr. Gardner is one of the most skillful and successful organizers of Spiritualist pic-nics, conventions and other interesting Spiritualist meetings in the country.

The Grove has been thoroughly renovated, and a pleasant and profitable time to the thousands who delight to go "pic-nicing" may be expected.

We call the attention of reformers to a new card in our list of public speakers. Mr. Wolff is known in the literature of Spiritualism as one of the earliest and most outspoken advocates of advanced ideas. He was formerly a successful preacher, and then a remarkable manifestor; four years prior to the Rochester knockings was led to doubt the truthfulness of orthodoxy. When the knockings occurred he was ready to say: "I will wait one year, and then if they continue, I will investigate for myself, free from all bias." The result is well known to the readers of our paper.

For four years he has been devoting his entire time to a thorough analysis of our civilization—its defects and their remedies. The circular inviting lecturers' co-operation for organized practical work, indicates the direction of his efforts. He now offers his services, in common with other workers, and will do good service on the plane of common sense and practical reform.

A Spiritualist Home in Boston.

On the evening of May 27 a social gathering was held at No. 27 Milford street, Boston, where the inmates of 1061 Washington street have found a quiet, pleasant, and permanent home.

Mr. H. Simons, for the benefit of many who practice the art of healing in this house, read a humorous poem, by O. W. Holmes, on the Rip Van Winkle of medical practice. Dr. J. H. Currier and Dr. A. H. Richardson replied with appropriate speeches on the influence of magnetism as an element of success in healing and in making a home happy when baptized by the spirits of the good and true.

Mr. J. P. Greenleaf, on the part of the members of the house, extended, in an appropriate and beautiful little speech, a happy welcome to all the friends present.

This "home" where the friends of progress may find room and accommodations, is conducted by Mrs. S. E. King, and is made doubly pleasant by her even, mild and enduring cheerfulness.

Miss Mattie A. Houghton, the clairvoyant and medical electrician, and Dr. J. L. Newman, magnetic physician, with J. P. Greenleaf, who labors so successfully on the rostrum, have all removed their offices to this new and quiet home. A. A. W.

PERSONAL AND LOCAL.

Susie M. Johnson is speaking in Detroit to full houses.

See notice of Spiritual meetings, pic-nics, etc., in different parts of the country.

Moses Hull has been lecturing at Lawrence, Mass. He speaks in Bethany, Butler County, Ohio, June 30.

O. P. Kellogg will speak at Monroe Centre, Ohio, on Sunday, June 23, and at Thompson, on Sunday, July 14.

The Spiritualists of Geauga County, Ohio, will hold a Basket Meeting at Thompson Ledge, on the 4th of July. O. P. Kellogg will be present.

The many friends of Cora L. V. Tappan will be glad to learn that she has returned to New York, after spending the winter in Florida, much improved in health.

The Spiritualists of Cape Cod will commence their annual camp meeting in Nickerson's Grove, Harwich, Tuesday July 16, ending Monday, July 22.

The "Western Star" has come to us, with a bright and pleasant light. May it never grow less or become dim. We have quite a notice of this new magazine written, but not room in this number.

The Brooklyn Lyceum Pic-nic, June 18, was a most enjoyable affair. Quite a number of the New York Spiritualists were in attendance, and also members of the New York Lyceum. We have not space in this number to give any of the details.

Also "The Bible of the Ages" by our friend Giles B. Stebins. We read in this "Bible" every Sunday, and prefer it to the Mosaic orthodox, King James translation. We shall review this "Bible" in our next issue. For sale at this office.

Dr. R. P. Fellows, the healer, will heal the sick at the Hammon House, Hammon, N. J., for one week only, commencing July 8. At the Arcade Hotel, Mount Holley, N. J., for fifteen days, commencing July 17. Thence to Burlington, N. J., for fifteen days.

J. M. Peebles speaks in Bay City, June 25 and 26; in Battle Creek, Monday evening July 1; in Kingsville, Ohio, July 3 and 4; in Kelloggsville, Friday July 5; in Monroe Centre, Ohio, at a Grove meeting, Saturday and Sunday, July 6 and 7; in Toronto, Canada, the evenings of July 9 and 10; in Oswego the 11, and then to New York.

The meetings at Apollo Hall during June have been largely attended. Although not able to be present ourselves, we hear on all hands the praises of their speaker for this month, Miss Jennie Leys of Boston. Miss Leys has evidently charmed as well as instructed her audiences here in New York, as she does everywhere. We wish there were more such able, earnest, faithful workers in the field. We hope she will visit New York again soon.

During June our lectures in Newark, N. Y. in the morning, and Brooklyn in the evening, have not been largely attended, albeit those who have attended came very regularly, showing an interest among the thoughtful, intelligent few, which has not yet reached the masses, or large numbers in these places, and will not, until there is sufficient time granted Madam Grundy to wear out her favorite tune, and time for the ice-banks of indifference to melt away.

VISIT OF THE BROOKLYN LYCEUM TO THE NEW YORK LYCEUM, THE FIRST SUNDAY IN JULY.—We are glad to learn that our suggestion to the Brooklyn Lyceum at their pleasant Pic-nic the other day, is to be carried out, which was, that the Lyceums should visit each other in a body the first Sunday of each month, and have exercises in which both Lyceums could participate in, on such occasions.

In carrying-out this idea, the Brooklyn Lyceum will visit Apollo Hall, N. Y., the first Sunday in July, the New York Lyceum, returning the visit the first Sunday of August. We hope to see a spirit of mutual fraternity and co-operation, developed from such friendly associations, productive of harmony and a growing interest to the Lyceum cause. A. A. W.

Baltimore, Md.

The Harmonial Society of Spiritualists of Baltimore held their annual election for officers last Sunday, at Lyceum Hall, and the following officers were elected to serve for the ensuing year:

Wm. Leonard, President; Levi Weaver, Vice-President; Julius Ellinger, Secretary; George Broom, Treasurer; Mrs. A. McClellan, Messrs. John S. Caruthers, John Frist, Benj. McClellan, Stewards; Messrs. Levi Weaver, Geo. Morrill, C. E. Bentley, John Caruthers, Benj. McClellan, John Frist, Trustees.

We hope to be able to accomplish much good during the coming year. We realize that there is a great work for us to do, and we intend doing our very best in order to reach the minds of poor, religiously enslaved humanity. We have as yet no lecturers engaged for the coming season. Mrs. Nettie C. Maynard being prevented by illness to fulfil her engagement with us for the present, but we expect to make arrangements shortly.

Wishing you much success in the lecture field, as well as in the editorial chair, we are yours very truly,

JULIUS ELLINGER,
Secretary.

WM. LEONARD,
President.

Dr. John Mayhew, Washington, D. C.

We understand that this earnest and able advocate of the spiritual philosophy, who for many years was a pioneer lecturer in the middle and Western States, and for four years the presiding officer of the Spiritual Society of Washington, D. C., (to which office he has recently been re-elected for the ensuing year) will visit Cayuga and adjoining counties, in the State of New York, in the early part of the month of August, extending his journey westward as far as Milwaukee, Wis., and Springfield, Ill., (if required) and will lecture in places where his services may be solicited.

Address applications during present month to Box 607, Washington, D. C. Replies, with appointments, will be mailed first week in July. Terms, fifteen dollars per lecture, if on week-day evenings; twenty-five dollars per Sunday—two lectures—with entertainment for himself and companion.

The past record of Dr. Mayhew as a man of sterling worth, as well as an eloquent expounder of the phenomena and philosophy of spiritualism, is sufficient to secure him any number of invitations to lecture.

Rev. J. P. Averill's Departure.

"Immortality oversweeps
All pains, all tears, all time, all fears; and peals
Like the eternal thunders of the deep,
Into thy ear, this truth: Thou liv'st forever."

Never do we forget the kindnesses of a friend. They linger as incense to bless the soul.

When bursting away from the shackles of creed and sect—when unsettled theologically, when investigating the phenomena of spirit ministries, we were providentially led by the good angels to Battle Creek, Mich., to form the acquaintance of Bro. J. P. Averill and family. And be it said, to his praise, we found in Mr. Averill a congenial associate, a wise counsellor, a faithful co-worker, and at all times a tower of strength.

Though in fellowship with the Universalist denomination, he had become a Spiritualist. Through evidences in himself and the sensitive organizations of others, he received positive proof of a present intercommunion between the two worlds. And being a man sincere, honest and brave, he publicly proclaimed the great truths of Spiritualism, and yet retained his letter of fellowship. He felt that he had a right to do this, because in accepting Spiritualism, he had only been obedient to the Apostolic injunction, "add to your faith, knowledge." For several years past he had served as Secretary of the State Association of Spiritualists in Michigan. In this capacity he proved himself faithful and efficient. As a speaker he was earnest, radical and logical; and as a man, highly esteemed wherever known.

He died, surrounded by his excellent family, May 6—died with the gospel armor on; for he had an unfulfilled engagement to speak in Farmington. In the absence of a Spiritualist speaker, the Rev. Mr. Howland, of Kalamazoo, (Unitarian), officiated at the funeral. The concourse was large and sympathizing. The discourse was catholic and consoling. All felt to say, may the richest blessings of Heaven abide with and rest upon the afflicted family.

In the light of Spiritualism, the future means growth, development, education and Spiritual unfoldment. Death is the golden door that unlocks the gates to show us those we love; or, as expressed by the poet—

"Death is the shutting of a flower,
The closing of a mournful hour,
The paling of a coral lip,
The hushing of a bounding step,
The dimming of a starry eye,
The severing of a mystic tie,
The breaking of a brittle thread,
The robbing for a narrow bed,
The bursting of the bonds of sin,
The going out, the entering in,
The ending of a fearful strife,
The dawning of immortal life."

J. M. P.

Mass Grove Meetings in Wisconsin.

J. M. Peebles and J. O. Barrett, assisted by other speakers, will hold mass grove meetings in Wisconsin, as follows:

July 20 and 21, at Darien, Walworth County.

July 27 and 28, at Sheboygan Falls, Sheboygan county.

August 3 and 4, at Ripon, Fond-du-Lac County.

J. O. BARRETT, State Missionary.

Grove Meeting.

The Spiritualists and Liberalists of Springfield, Ohio, will hold a Grove Meeting at the State Fair Grounds on Sunday June 30. Mr. O. L. Sutliff, Dr. Cooper of Bellefontaine, Mrs. Elizabeth Coit of Columbus, and Addie L. Ballou will attend the meeting.

Mrs. Ballou has been engaged by the Society for three months. Lecturers that can make it convenient to attend are cordially invited. A good time is expected.

GEO. M. TABER,
Secretary.

JOHN P. ALLEN,
President.

State Convention of Vermont Spiritualists.

We learn from a letter from M. Henry Stoughton, of Stowe, Vt., Vice President of the State Association, that the Spiritualists of Vermont are to hold a State Convention at Stowe, on the 28th, 29th, and 30th of the present month. Stowe is a beautiful place, situate under the Mansfield Mountain.

Baltimore Branch Office.

THE AMERICAN SPIRITUALIST can be found at this office, and at Lyceum Hall, 92 WEST BALTIMORE STREET, BALTIMORE. Single copies, 8 cents; subscription, one year, \$2 50.

BENJAMIN MCCLELLAN, Agent.

Maryland State Association of Spiritualists.

THIRD ANNUAL CONVENTION.

The Maryland State Association will hold their third annual meeting at 2½ o'clock Sunday afternoon, June 30, at Lyceum Hall, 92 West Baltimore St., Baltimore.

All friends of the cause are cordially invited to attend.

Local societies and lyceums throughout the State will please take notice of the following provision in the constitution, and take action accordingly: "When there shall be as many as three local societies or lyceums represented, the business shall be conducted by delegates from the several local organizations, each of which shall be entitled to ten delegates."

The following officers are to be elected: President, Secretary, and Treasurer, to serve for one year, and three Trustees to serve for two years (three Trustees of the old Board holding over for another year).

Levi Weaver, President, 6 S. Calvert street, Baltimore. Geo. Brown, Secretary, corner Bank and Wolf streets, Baltimore.

Yours, very respectfully,

GEO. BROWN, Secretary.

To Our Subscribers Who Owe Us.

We have been in the habit of kindly calling the attention of our subscribers whose subscriptions had, or were about to expire, to the fact, by a printed slip, in "blue ink," placed on the margin of their paper. We find this is contrary to P. O. regulations, so we must resort to some other means to give our friends this, to us, important information. It is said that, "blue is true," so we will adhere to the suggestive color, hoping each one will fully realize how true it is that we not only want, but NEED EVERY DOLLAR DUE US. Therefore, instead of the little slip, on the margin of the paper, "please remit," those of our subscribers will find no their paper a

BLUE CROSS UNTIL RENEWAL OR THE AMOUNT DUE US IS PAID.

Remember your paper with a blue cross says that your time has expired, and we want you to renew your subscription at once, or that you owe us and we need the money!

We send out this week quite a number of papers with the blue cross. Will not our friends please look to this matter without neglect or delay? We hope for an immediate response from each one. A. A. W.

Notice.

Dr. Slade requests us to say that the manifestations of spirit faces, which have been given so successfully through his mediumship will close for the present. It is too exhaustive to the medium in extreme hot weather to produce that phenomena. They will be resumed in the fall.

His other manifestations, slate writing, etc., wonderful enough for any skeptic, will be given as usual at his house, 210 West Forty-third street, while as ever, examinations of disease and treatment of the sick, which he has so successfully practiced for years, will continue with all who may need or desire his assistance. A. A. W.

Notice to the Subscribers to "The Crucible."

Arrangements having been made with "The Cosmopolitan Publishing Co.," of Baltimore, Md., by which the subscription books of *The Crucible* have been transferred to THE AMERICAN SPIRITUALIST, we hereby give notice, that the subscribers to that paper will be notified by a circular, sent to each one, of the terms upon which we propose to furnish THE AMERICAN SPIRITUALIST to the subscribers of that paper.

A branch office of this journal, will be established in Baltimore. A. A. W.

Self-Contradictions of the Bible.

A new edition of this pamphlet is just issued, revised and enlarged, and a new copyright is taken out in the name of W. H. Burr, who must be presumed to be the original compiler. Eighteen thousand of the former edition have been sold. It is now enlarged from 48 to 72 pages, and yet the price remains as before—25 cents. The thoroughness of the work makes it most valuable for reference. For sale at this office. A. A. W.

Children's Progressive Lyceum of Brooklyn.

REGULAR SESSIONS—Every Sunday at 10:30, A. M.
CONVENTIONS—The first Sunday in each month.

Officers.

A. G. Kipp, Conductor.
Mrs. A. E. Cooley, Guardian.
Miss Thirz Wilson, Assistant Guardian.
Mr. H. Dickinson, Treasurer.
Miss Clara A. Cooley, Musical Directress.
Mr. W. H. Allen, Secretary and Librarian.

The Society of Progressive Spiritualists of New York.

Miss Jennie Leys will address the meetings at Apollo Hall, at 10½ A. M., and 7½ P. M., on Sundays during the month of June.

CONFERENCES

Continue to be held at the above Hall every Sunday at 2 P. M.

JUNIUS UNMASKED, or Thomas Paine the author of the letters of Junius. A demonstration. Over three hundred coincidences, and not one incompatible fact. 335 pages. Price \$1.50. For sale at this office. 20-6m

SELF-CONTRADICTIONS OF THE BIBLE.—One hundred and forty-four propositions proved affirmatively and negatively from scripture without comment. New edition, revised and enlarged, 72 pages. Price 25 cents. For sale at this office. 20-6m

Children's Progressive Lyceum of New York.

RE-ORGANIZED MAY 15, 1872.

REGULAR SESSIONS.—Every Sunday at 12 o'clock noon.

Officers.

CONDUCTOR—Mr. C. I. Thacher, 58 West Twelfth St.

GUARDIAN OF GROUPS—Mrs. S. E. Wheelock, 125 E. Seventeenth street.

LIBRARIAN AND TREASURER—Mr. Titus Merritt, 26 West Broadway.

WATCHMAN—Mr. J. A. Cozeno, 92 Clinton Place.

SECRETARY—E. C. Townsend, 29 Beekman St.

The Brooklyn Spiritual Union

Will be addressed by A. A. Wheelock during the month of June on Sunday evenings at 7:30 o'clock, at the Brooklyn Institute, corner Washington and Concord streets.

MEDIUMS AND MAGNETIC PHYSICIANS.

Special Notices in this column will be inserted at Twenty-five Cents per line, each week.

NEW YORK MEDIUMS.

MISS BLANCHE FOLEY, Medical and Business Clairvoyant. Ladies \$1, gents \$2. Removed to 168 west Thirty-second streets, New York city.

Mrs. I. G. Atwood, Magnetic Healer, 125 East Seventeenth Street, cor. Irving Place, N. Y.

Mrs. A. Hull, Clairvoyant, Magnetic Physician and Test Medium, 199 Sixth Avenue.

Mrs. S. A. SWEET, Clairvoyant, foretells the changes in life examines the sick, operates magnetically, 431 Eighth avenue, between Thirty-first and Thirty-second streets New York city.

DR. SLADE, Clairvoyant, is now located at 210 West Forty-third street, New York.

JAMES V. MANSFIELD, Test Medium, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

Mrs. GADE, 599 Broadway, office 18, New York. Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment.

SEALED LETTERS answered by J. William Van Namee, Box 5120, New York. Terms, \$2 and three stamps. Money refunded when not answered.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for \$1 and two three-cent stamps. State full name, age, and one leading symptom. Address, Box 5120, New York.

SEALED LETTERS answered by R. FLINT, 34 Clinton Place, one block west of Broadway, New York. Terms, \$2 and three stamps. Money refunded when not answered.

Healing by Spirit Power, Mrs. KNIGHT, 128 E. Forty-first street. Ring second bell.

Mrs. J. T. BURTON, Test and Writing Medium, 114 W. Nine, tenth street, New York city.

MARGARET FOX KANE, Test Medium, also Writing and Rapping Medium. S. E. cor. Forty-sixth street and Seventh ave New York city.

SARAH E. SOMERBY, Clairvoyant and Physician, 749 Sixth avenue, between Forty-second and Forty-third streets, New York city.

Mrs. NETTIE C. MAYNARD, Test and Business Medium, 841 Sixth avenue, New York city.

Mrs. TOWNE, Magnetic and Electric Physician, and Medical Clairvoyant, 14 Clinton Place, (West Eighth street), New York. Chronic invalids treated with care. The diseases of women treated with great success.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium. A future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with the dead, either for advice or to test the truth that we live again, can do so by applying at 16 East Twelfth street, New York. C. H. FOSTER.

WASHINGTON MEDIUMS.

Mrs. HATTIE J. FRENCH, Trance, Test, Inspirational and Medical Medium, is stopping in Washington, D. C., where she can be consulted at her rooms 819 E. street N. W.

Mrs. H. F. WRIGHT, Magnetic Physician, 819 E. street, N. W., Washington, D. C.

NEWARK (N. J.) MEDIUMS.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J.

Mrs. S. A. R. WATERMAN, 93 Lafayette street, Newark, N. J., will answer letters, sealed or otherwise, give Psychometric Delineations, or Reading of Character, from writing, hair, or photograph. Terms from \$2 to \$5 and four three-cent stamps.

Dr. and Mrs. Jennings, of Vineland, N. J., will examine and prescribe for disease by lock of hair. Terms \$5. 20-4t

BROOKLYN (N. Y.) MEDIUMS.

CHAS. B. KENNY, Magnetic Treatment, 35 Fort Green Place, between Fulton and DeKalb avenues, Brooklyn. Dr. Kenny will be at 26 Clinton Place, New York City, the afternoons of Monday, Wednesday and Saturday of each week.

MAGNETIC MOVEMENT CURE, a powerful and delightful method of cure. Drs. E. D. Babbitt and L. Maud Clarke, 326 Degraw street, near Court, Brooklyn, N. Y.

Mrs. Caroline Tibbets, Magnetic and Clairvoyant Physician, 289 Smith street, between Sackett and Union.

MELROSE, MASS.

Mrs. H. W. Cushman, the Musical Medium, at her residence on Lynde, St., Melrose, Mass., every Friday afternoon and evening, for music and development and gives private sittings every day from 9 A. M. to 4 P. M. Her P. O. address is Box 179, Melrose, Mass. She will attend seances at private residences if desired.

LECTURER'S REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?] .

Allyn, C. Fannie, permanent address, Stoneham, Mass.
Brown, Eli F., Richmond, Ind.
Bullene, Mrs. Emma F. Jay, 151 West 12th street, New York.
Barrett, J. O., Glen Beulah, Wis.
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
Brunton, Wm. Poplar st., Boston, Mass.
Byrnes, Mrs. Sarah A., Wollastor Heights, Mass.
Beals, Bishop A., Versailles, N. Y.
Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
Brigham, Mrs. Nellie J. T., Colerain, Mass.
Baker, Joseph, Janesville, Wis.
Burnham, Mrs. Abby N., address Boston, Mass.
Bailey, Dr. James K., Box 394, La Porte, Ind.
Carpenter, A. E., care *Banner of Light*, Boston, Mass.
Chase, Warren, 801 No. Fifth street, St. Louis, Mo.
Clark, Dean, address care *Banner of Light*, Boston, Mass.
Child, Dr. A. B., address 50 School street, Boston, Mass.
Child, Henry T., M. D., 634 Race street, Philadelphia, Pa.
Cooper, Dr. James, Bellefontaine, Ohio.
Cowles, J. P., M. D., Ottawa, Ill.
Currier, Dr. J. H., 39 Wall street, Boston, Mass.
Cummings, Lewis F., inspirational speaker, address care of *Religio-Philosophical Journal*, Chicago, Ill.
Cowles, Mrs. L. H., semi-conscious, trance, and inspiration lecturer, Clyde, Ohio.
Clark, Mrs. J. J., 155 Harrison Ave., Boston, Mass.
Chaney, Prof. W. H., Portland, Oregon.
Dinkelspiel, Levi, box 299, Decatur, Ill.
Davis, A. B., Box 144, Clinton, Mass.
Doten, Miss Lizzie, Pavillion, 57 Tremont street, Boston, Mass.
Denton, Prof. William, Wellesley, Mass.
Dewey, Dr. J. Hamlin, 200 Eliot street, Boston, Mass.
Daniels, Mrs. E. L., N. Y. City.
Davis, Mrs. Agnes M. Rockbottom, Mass.
Dunn, Dr. E. C. Rockford, Ill.
Doty, A. E. Ilion, Herkimer County, New York.
Dutton, George, M. D., West Randolph, Vt.
Forster, Thomas Gales No. 117 W. 20th street, New York City.
Foss, Andrew T. Manchester, N. H.
Foran, M. D., James, Florence Heights, N. J.
Fishback, Rev. A. J. Sturgis, Michigan.
Fish, J. G. Address Avon, N. Y.
Fletcher, J. Wm., Westford, Mass.
Fairfield, Dr. H. P. Ancora, N. J.
French, Mrs. M. Louise, Washingtonville, South Boston.
Gordon, Laura DeForce.
Graves, Kersey. Address Richmond, Ind.
Greenleaf, Isaac P. 1061 Washington street, Boston.
Greenleaf, N. S. Address Lowell, Mass.
Guild, John P. Address Lawrence, Mass.
Griggs, Dr. I. P. Norwalk, Ohio.
Hull, Mrs. A. 199 Sixth avenue, N. Y.
Hardinge, Mrs. Emma, Address 251 Washington St., Boston.
Hinman, E. Annie, Falls Village, Conn.
Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.
Houghton, Dr. Henry M. Stowe, Vt.
Hull, Moses, Vineland, N. J.
Hull, D. W. Hobart, Ind.
Hodges, Dr. J. N. No. 9 Henry street, East Boston.
Holt, Charles, Warren, Warren County, Penn.
Howe, Lyman C. Box 99 Fredonia, N. Y.
Jamieson, Wm. F. Lake City, Minn.
Johnson, Susie M. Permanent address, Milford, Mass.
Kelso, John R. San Francisco, Cal.
Kayner, M. D., D. P., St. Charles, Ill.
Kellogg O. P., East Trumbull, O.
Knowles, Mrs. Frank Reed, Breedsville, Mich.
Leys, Jennie. Address care Dr. Crandon, Tremont Temple, Boston.
Logan, Mrs. F. A. Address Genesee, Waukesha Co., Wis.
Lynn, Cephas B. Address care AM. SPIRITUALIST, 29 Beekman street, New York City.
Matthews, Sarah Helen, Quincy, Mass.
Mayhew, Dr. John Box 607 Washington, D. C.
Maynard, Nettie Colburn, White Plains N. Y.
Middlebrook, Anna M., Box 778 Bridgeport, Conn.
Mossop, Mrs. A. E. Permanent address Dayton, Ohio.
Mansfield, J. L. Box 127 Clyde, O.
Peebles, J. M. Address care AM. SPIRITUALIST, 29 Beekman St., N. Y. City.
Pierce, G. Amos, Box 87 Auburn, Maine.
Robinson, A. C. Salem, Mass.
Rudd, Jennie S. 4 Myrtle Sq., Providence R. I.
Ruggles, Elvira Wheelock, Havana, Ill.
Strong, Mrs. Mary L., will lecture on all the reform topics of the day. Address, care AMERICAN SPIRITUALIST; N. Y.
Sutliff, O. L., Ravenna, O.
Sutliff, O. L. Wooster, Ohio.
Seaver, J. W. Byron, N. Y.
Severance, M. D., Mrs. J. H. Stillman Milwaukee, Wis.
Smith, John Brown, 812 N. Tenth street, Philadelphia, Pa.
Slade, Dr. H. 210 West 43d street, New York City.
Smith, Fanny Davis Brandon, Vt.
Stiles, Joseph D. Dansville, Vt.
Storer, Dr. H. B. 69 Harrison avenue, Boston.
Stowe, Mrs. C. M. San Jose, Cal.
Thwing, Mattie, Conway, Mass.
Thompson, Sarah M. 161 St. Clair street, Cleveland, Ohio
Toohey, John H. W. Providence, R. I.
Tuttle, Hudson, Berlin Heights, Ohio.
Underhill, Dr. A. Akron, Ohio.
Van Namee, J. Wm. 420 Fourth avenue, New York.
Wheeler, E. S., care Present Age, Chicago, Ill.
White, N. Frank.
Willis, Mrs. N. J., 75 Windsor st., Cambridgeport, Mass.
Woodruff, D. C. and Eliza C., Eagle Harbor, N. Y.
Wilcoxson, Mary J., care *R. P. Journal*, Chicago, Ill.
Willis, Susie A., address 249 Broadway, Lawrence, Mass.
Wilson, E. V., address Lombard, Ill.
Wilson, Hattie E., 46 Carver street, Boston, Mass.
Wolff, J. B., Reform Subjects generally—Political Economy preferred—Capital and Labor a Specialty. 510 Pearl st., New York.
Warner, Mrs. S. E., Box 11, Appleton, Wis.
Wright, N. M., care *Banner of Light*, Boston, Mass.
Whipple, Prof. E., Clyde, Ohio.
Yeaw, Juliette, address Northboro', Mass.
Young, Fanny T., Strafford, N. H.

CASH PREMIUM LIST

OF

THE AMERICAN SPIRITUALIST.

We make the following very liberal offer for

NEW SUBSCRIBERS

A careful reading of the list must convince all that

The Inducements we Offer are Unequalled.

The demand for Spiritual Literature is CONSTANTLY IN-

CREASING. Will not our friends make an effort to

EXTEND OUR CIRCULATION

AND

Secure a Prize.

For	10	new	Subscribers	at \$2.50 each	.....	\$	5.00
"	15	"	"	"	.....	"	7.50
"	25	"	"	"	.....	"	12.00
"	50	"	"	"	.....	"	25.00
"	75	"	"	"	.....	"	35.00
"	100	"	"	"	.....	"	50.00
"	150	"	"	"	.....	"	75.00
"	200	"	"	"	.....	"	100.00
"	250	"	"	"	.....	"	125.00
"	300	"	"	"	.....	"	150.00
"	400	"	"	"	.....	"	200.00
"	450	"	"	"	.....	"	225.00
"	500	"	"	"	.....	"	250.00

THE

AMERICAN SPIRITUALIST

WILL BE

SENT FREE FOR ONE YEAR

To those getting up Clubs for our Premium List

It must be acknowledged that our

CASH PREMIUMS

are an undeniable improvement over the old system of offering PIANOS, SEWING and WASHING MACHINES, cheap jewelry, etc., etc., as premiums to those obtaining subscriptions. There is no possibility of disappointment or deception in this manner of doing business.

In obtaining Subscribers, the getters-up of Clubs can deduct

the amount of premium from the amount for Sub-

scriptions, forwarding us the remainder,

which they should be particular to send

in REGISTERED LETTER, DRAFT

on NEW YORK, or by POST

OFFICE ORDER.

Address,

A. A. WHELOCK,

29 Beekman Street, New York

Dr. Ammi Brown,
DENTIST.

25 WEST TWENTY-SEVENTH STREET.

Mrs. A. Hull,

CLAIRVOYANT, MAGNETIC PHYSICIAN

AND

Test Medium

199 SIXTH AVENUE, New York.

Office hours, 10 A. M. to 8 P. M.

All diseases treated with success.

Mrs. Anna Kimball,

Clairvoyant and Test Medium

437 Fourth Avenue, between 29th and
30th Streets.

Private seances, \$2 and \$3.

Public do. Tuesday evenings, \$1.

Receptions Thursday evenings, Free.

FRANK CROCKER.

SUBJECTS:

POLITICAL AND SOCIAL REFORMS—

MAN VS. WOMAN.

There are many new lecturers in the field, though but few, we think, that can equal this lady; young, brilliant and witty, a fine conversationalist, she is a "rara avis" both on and off the platform.

A woman of impassioned strength and force of mind, of great intellectual culture and ability. A star of the first magnitude.—Free Press.

Very seldom do I meet with a voice so full and clear—with such distinct and perfect articulation. It is a rare and exceptional one.—J. T. Leonard, Boston, Mass.

A woman of great wit and brilliant talent; has brains and knows how to use them.—Daily News.

A power which we have been compelled to acknowledge in private life in public, with all her fevered eloquence, wit and brilliancy, she cannot fail soon of ranking all others now in the field.—Free Democrat.

TERMS—\$100. Address,
44 BROAD STREET.

Mrs. HARDY,

TRANCE MEDIUM,

4 Concord Square,

BOSTON.

T. C. EVANS, ADVERTISING AGENT, 106 WASHINGTON STREET, BOSTON.

\$375 A MONTH—HOUSE AND OUTFIT FURNISHED. Address NOVELTY COMPANY
Saco, Me. 23-134

MRS. C. TIBBITS,

Natural Magnetic and Clairvoyant
PHYSICIAN.

Rooms 229 Smith street, between Sacket and Union streets, Brooklyn.

Miss T. heals all curable diseases by LAYING ON HANDS, and by the external and internal use of magnetism and non-poisonous medicines.

Office hours from 9 A. M. till 9 P. M. Examinations, treatments and medicines reasonable. Consultations free. 14

MRS. C. A. DeLaFOLIE'S

Clairvoyant Remedies,

FOR THE CURE OF

Caarrh, Throat Disease, Morbid Liver,
and all Blood Impurities.

Sent to any part of the country on receipt of two dollars, with stamps.

All letters of inquiry must contain four postage stamps to warrant an answer.

Mrs. DeLaFolie will examine and prescribe for general diseases at her residence, Fort Lee, New Jersey.

Steamers leave the foot of Spring street for Fort Lee at 10 A. M., and 2 and 4 P. M., every day. Distance, about ten miles, a pleasant sail up the beautiful Hudson.

All communications addressed to Fort Lee, New Jersey, or 382 Rieker Street, New York city, till May 1.

MRS. DeLaFOLIE, Eclectic Physician.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth Avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

For the table of every family the Halford Leicester-shire Table Sauce is expressly adapted for use upon fish and meats of every description. It is the cheapest relish and the best that is made in any part of the world. Sold by all A I grocers, at only fifty cents per pint bottle.

WORKS OF J. M. PEEBLES.

FOURTH EDITION. JUST PUBLISHED.

Seers of the Ages:

Ancient, Mediæval, and Modern Spirit-
ualism.

A BOOK OF GREAT RESEARCH.

This volume of nearly 400 8vo pages traces the phenomena of Spiritualism through India, Egypt, Phœnicia, Syria, Persia, Greece, Rome, down to Christ's time.

TREATING OF THE MYTHIC JESUS,

" " " CHURCHAL JESUS,

" " " NATURAL JESUS,

How begotten? Where was he from twelve to thirty? Was he an Essenian?

Mediæval Spiritualism.

Gymnosophists, Hierophants, Magicians, Prophets, Apostles, Seers, Sibyls, &c.; Spiritual Mediums; Their Persecutions by the Christian Church, and frequent Martyrdom.

Modern Spiritualism.

The Wave commencing in Rochester; Its Present Altitude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its truth from the Clergy; Beecher, Chapin, Hepworth, &c., &c.

Its Doctrines Systematized.

What Spiritualists believe concerning

God,	Inspiration,	Punishment,
Jesus Christ,	Heaven,	Salvation,
The Holy Ghost,	Hell,	Progression,
Baptism,	Evil Spirits,	The Spirit-World,
Faith,	Judgment,	The Nature of
Repentance,		Love.

THE GENIUS, TENDENCY, AND DESTINY OF THE SPIRITUAL MOVEMENT.

DEDICATED

To AARON NITE, a Spirit, with Horoscope

By REV. J. O. BARR.

Bound in bevelled board

JESUS:

MYTH, MAN OR GOD;

—OR—

The Popular Theology, and Positive Religion Contrasted.

DEDICATED TO HENRY C. WRIGHT.

THIRD EDITION.

This book of one hundred and eighty pages, treats of the proofs of Jesus' existence; of his manhood and "miracles;" of the wicked and baleful influence of Christianity, and the superiority of the spiritual philosophy. Price Fifty Cents.

The Spiritual Harp.

COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION, AND SOCIAL CIRCLES.

BY J. M. PEEBLES AND J. O. BARRETT.

E. H. Bailey, Musical Editor. Fourth edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, (nearly all original), and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapt it both to public meetings and the social circle.

Spiritual Harp.—Abridged edition. A fine collection of vocal music for the choir, congregation, and social circle; is especially adapted for use at Grove Meetings, Pic-nics, etc. Edited by J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Price \$1.00; postage 16 cents.

LYCEUM GUIDE.

A COLLECTION OF CHANTS, READINGS AND RECITATIONS; MARCHES AND CALISTHENICS.

With illustrations. Together with programmes and exercises for special occasions. The whole designed for the use of Progressive Sunday Lyceums. By J. M. Peebles, J. O. Barrett and Emma Tuttle. The Musical Department by James G. Clark. Paper, illustrated cover. Price 60 cents, postage 8 cents; boards, 75 cents; cloth, extra, gold-lettered sides \$1, postage 16 cents.

THE SPIRITUAL PILGRIM,

A BIOGRAPHY OF JAMES M. PEEBLES.

BY J. O. BARRETT.

"My name is 'Pilgrim'; my religion is love; my home is the Universe; my soul effort is to educate and elevate humanity."

The book contains A Fine Steel Portrait of Mr. Peebles, engraved in London.

Price \$1.50, postage 20 cents.

For sale wholesale and retail by the publishers, Wm. White & Co., at the "Banner of Light" Bookstore, 158 Washington street, Boston, Mass., and at the different offices of THE AMERICAN SPIRITUALIST.

Are You Going to New York?

IF SO, AND YOU WISH TO STOP WHERE

YOU WILL FEEL AT HOME

AND GET

Good Food

Healthfully

Prepared,

AND

PLENTY OF IT.

GO TO THE

HYGIENIC INSTITUTE

Nos. 13 and 14 LAIGHT STREET.

Horse Cars pass near the door to all parts of the city, making it a very

CONVENIENT STOPPING PLACE.

for persons visiting New York, either upon business or pleasure. Open at all hours, day and night.

Board by the Day or Week, at Reasonable Rates.

Rooms can be secured in advance by writing, Address

WOOD & HOLBROOK, Proprietors.

Nos. 13 & 15 Laight street, New York

A REMARKABLE WORK

JUST PUBLISHED

BY

ROBERT DALE OWEN.

THE DEBATABLE LAND

BETWEEN THIS WORLD AND THE NEXT.

By Robert Dale Owen. Author of "Footfalls on the Boundary of Another World," etc.

A large handsome volume, beautifully printed and bound. Price \$2.

CONTENTS:

Prefatory Address to the Protestant Clergy.

Book I. Touching communication of religious knowledge to man.

Book II. Some characteristics of the Phenomena.

Book III. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortality.

Book VI. Spiritual gifts of the first century appearing in our times.

THE SCOPE OF THIS BOOK IS BROAD. ONE-fourth of it is occupied by an Address to the Protestant Clergy, reviewing the present attitude of the religious world in connection with modern science and with modern ideas touching the reign of law, human infallibility, plenary inspiration, miracles, spiritual gifts. It sets forth the successes and reverses of early Protestantism and asks their explanation. It inquires whether it is Protestant theology or Christianity that has been losing ground, for three hundred years, against the Church of Rome. It discusses the effects on morality and civilization and spiritual growth of such doctrines as vicarious atonement, original depravity, a personal devil, an eternal hell. It inquires whether religion is a progressive science. It contrasts Calvinism, Lutheranism, Paulism, with Christianity. Inspiration it regards as not infallible; yet an inestimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church; a gift pre-eminently appearing in the Author of our religion.

But the main object of the book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the Apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem marvelous, incredible, at first sight, to many—yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This book affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from alien creeds, sustaining Spiritualism; and enlightened Spiritualism sustaining Christianity.

Finally, the author gives his conception of the foundation-motive of Christian morality and spiritual progress, as set forth by Christ himself.

It is a book eminently suited to an era like the present, when the Debatable Land of morals and religion is freely explored, and when the men are disposed to prove all things ere they hold fast to that which is good.

For sale at the office of THE AMERICAN SPIRITUALIST, and sent by us to any address, postage free, on receipt of the price, \$2.00.

A NEW

Progressive Era in Spiritualism.

UNDER THE DIRECTION AND ADVICE OF THE Spiritual Intelligences most influential in inaugurating the movement known as "Modern Spiritualism," a

NEW MONTHLY MAGAZINE,

of the highest possible literary tone and interest has been projected to be entitled

"The Western Star."

The principal features aimed at in this undertaking will be: To establish a record of the deeply momentous events connected with Modern Spiritualism in the most unexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism.

SECOND AND THIRD VOLUMES OF "MODERN AMERICAN SPIRITUALISM." The projectors of this magazine call especial attention to their design of securing from Mrs. EMMA HARDINGE BRITTEN, the exclusive right to publish in successive numbers, all the voluminous and deeply interesting material she has prepared for the compilation of two additional volumes of her great work, "MODERN AMERICAN SPIRITUALISM."

In this wonderful assemblage of facts, records of special phenomena and biographical sketches, Mrs. Hardinge Britten, is possessed of MSS and other unpublished matter, as well as literature now out of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years, priceless and more than equivalent to the worth of the yearly subscription.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work, and order in which the several articles will stand:

1st. Leading Article to be written by a competent and acceptable writer, on the Spiritual Philosophy.

2d. Biographical sketches of the leading mediums-speakers and writers connected with modern Spiritualism.

3d. Sketches of Sibyls, Prophets and Ecstasies of the Ancient and Middle Ages.

4th. enal Facts and the philosophy of their production.

5th. Foreign Spiritualism, Trans-Atlantic correspondence, etc.

6th. Communications from Spirits.

7th. Summary of passing events.

8th. A short essay on Politics, Religion, Popular Reforms, or other leading topics of the day, by the Western Star Circle of Spirits.

9th. Reviews and answers to correspondents.

The projectors of the "Western Star" propose to conduct their work in the broadest and most fearless spirit of truth, yet pledge themselves to uphold the moral, religious and scientific aspects of Spiritualism, free from all petty side issues or narrow fanaticisms.

As the human co-operators selected to carry out this great work, are rich only in the particular qualities which fit them for its conduct, they are compelled to inaugurate the first principle of justice in its establishment, by requiring that it shall be self-sustaining—Hence, the first number of the magazine (though entirely ready in a literary point of view) will not be issued until a sufficient number of subscriptions are guaranteed to ensure its expenses for one twelvemonth.

Wealthy Spiritualists sympathizing with this movement are hereby earnestly solicited to contribute donations of such sums as will represent a large number of subscribers and thereby hasten the first issue of the work. Every donor of sums which exceed the price of a single subscription, will be furnished with copies to the amount of their contributions.

Each number will contain from sixty to eighty pages of reading matter on fine paper in large type, and so arranged that the several articles can be bound up in separate volumes.

TERMS OF SUBSCRIPTION.

Per year, (postage 24 cents extra) - \$4

Single copies -

The names of subscribers, donors and sympathizer with this movement are solicited with the least possible delay. Address by letter only,

Mrs. EMMA HARDINGE BRITTEN,
251 Washington street, Boston, Mass.

World's Peace Jubilee
AND
INTERNATIONAL MUSICAL FESTIVAL
AT BOSTON.
PRELIMINARY ANNOUNCEMENT.

The Executive Committee of the World's Peace Jubilee and International Musical Festival respectfully announce that the great undertaking to which the music-loving people of the country have been looking forward for many months, with such deep interest, will commence in Boston

ON THE 17TH DAY OF JUNE,
And close on the
FOURTH DAY OF JULY NEXT.

It is hardly necessary to state that the preparations for this great event have required the constant application for months of the thousands who are to participate in it, and have involved an enormous expenditure; but the committee feel confident that the time, labor and expense devoted to the successful development of so noble an enterprise must result in not only affording the highest gratification to all who may hear the glorious music to be rendered upon a scale of grandeur never before attempted, and witness the magnificent spectacle which such an assemblage must present, but that it will also confer a lasting benefit upon art, the country and the age.

While the programme of the first week of the Festival will embrace all the great features to be presented—including the CHORUS OF

TWENTY THOUSAND VOICES,

THE
ORCHESTRA OF TWO THOUSAND PERFORMERS,
the most powerful organ ever built, together with many of the most eminent American and European bands and artists (among whom may be mentioned the great maestro,
JOHANN STRAUSS AND HIS FAMOUS AUSTRIAN BAND

of fifty-six performers), the concerts to be given from first to last will surpass any series of musical entertainments ever presented to the American public.

SEASON TICKETS, transferable, admitting to all the Concerts from June 17 to July 4, inclusive, FIFTY DOLLARS EACH, including reserved seats, now ready; and tickets for single admission to each entertainment, during the first week, Five Dollars, with reserved seats, will be ready for sale on and after June 1, and may be had upon application, personally or by letter, to A. P. PECK, Music Hall, Boston.

Per order of the Executive Committee,
HENRY G. PARKER, Secretary.

Clarke's New Method
FOR
REED ORGANS,
PRICE, \$2.50

It is so universally regarded as a **Standard Method** that an advertisement is only needed as a reminder. The music is so attractive that the student will retain it as a book of Organ Pieces, after finishing the instructive course.

A fine colored picture of Dolly Varden is on the titles of DOLLY VARDEN Song, DOLLY VARDEN Gallop, DOLLY VARDEN Schottische, and DOLLY VARDEN Waltz. Each piece 50 Cents.

Eaton's New Method for the Cornet,
PRICE, \$1.50

Is now in season. All who wish to make a noise in the world, may easily accomplish it by taking up the practice of this fascinating instrument, with the aid of this Method.

GEMS OF GERMAN SONG,
GEMS OF SACRED SONG,
GEMS OF SCOTTISH SONG,
WREATH OF GEMS.

The above collection of Vocal Gems contain each 200 to 250 pages of the choice German, Scottish, Sacred or miscellaneous songs. Very valuable, and very moderate in price.

\$2.50 in Boards; \$3.00 in Cloth; \$4.00 Full Gilt.
The above Books and Pieces, sent, post-paid, on receipt of retail prices.

OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., New York.

BROWN & LOUN,
Attorneys and Counselors at Law,
Office corner Bank and Superior streets, opposite Weddell House, Cleveland, O.

GREAT CHANCE FOR AGENTS.
Do you want an agency, local or traveling, with a chance to make \$5 to \$20 per day selling our new strand WHITE WIRE CLOTHES LINES? They last forever; samples free, so there is no risk. Call on, or address, C. M. NYE, 144 Seneca Street, Cleveland, Ohio.

A. F. MANNERS,
ARTIST, IN FRENCH ILLUMINATING, COLORED and Relief Stamping,
735 Broadway, NEW YORK.

BANKRUPT.--FROM AUCTION
Solid Gold Hunting Case Watches, full jeweled, detached lever movements, \$28 each, usual price \$45. More expensive Ladies' Hunting Watches and Elegant Chains, from auction, at proportionate prices. Goods sent C. O. D., privilege to examine. F. J. NASH, removed to 712 Broadway, New York, May 1. "Worthy the fullest confidence."—Christian Advocate, N. Y. All that Mr. Nash says may be relied upon.—Christian at Work. We have the utmost confidence in the above goods.—"Liberal Christian." "Certainly cheap and the quality reliable."—Christian Intelligencer. "Just what he represents them."—Christian Union. "Reliable."—Moore's Rural New Yorker.

Clairvoyant Examinations, \$2.00,
PRESCRIPTIONS, \$1.00,
PSYCHOMETRICAL DELINEATION, \$2.00

ALL FORMS OF

Rheumatism or Neuralgia

Cured in a few hours. Terms made known on application. Address,

R. P. WILSON

18

Morrisiana, N. Y.

\$100,000 in cash and \$65,000 in first-class Sewing Machines to be distributed among worthy and energetic ladies. Address, PALMER MANUFACTURING Co., 57 Station D, Bible House, New York.

New York Mailing Agency

WITH THE LATEST IMPROVED

Folding and Mailing Machines,

27 ROSE STREET, NEAR FRANKFORT STREET.

JAMES BRADY - - - Manager and Proprietor.

Open Day and Night.

Dr. Amos Johnson's DELICIOUS AMERICAN TOOTH POWDER.—Parties using dentifrice are aware that most of the drug stores are filled with all sorts of crude preparations for the teeth, made by adventurers, merely to make money. Dr. Johnson's powder was made for his patrons, regardless of expense, and forced into the market by druggists. It is the only article that has stood for 25 years the test of science and experience, being the cream of all preparations for the teeth and a perfect luxury. As a delightful mouth cleanser and teeth preserver, for children and adults, it has no equal. It is used by, and has the recommendation of, eminent Chemists, who will not lend their names to any other preparation.—To those who need Artificial Teeth the writer would say, that his artificial teeth are all that art and ingenuity can accomplish in respect of appearance, mastication, and restoration of the contour of the face. Public speakers, especially, who wish to avoid the disagreeable hissing sound of artificial teeth, will find this a perfect triumph over all other methods, while they are decidedly the most healthy and cleanly known to the public.

DR. A. JOHNSON:—Dear Sir: Your American Tooth Powder is superior to everything of the kind that I have ever used or examined, and it is decidedly the finest article for the toilet I have seen. Yours,
J. J. CROOKE, Chemist.

Price—25 and 50 cent bottles. Large bottles containing double the quantity, 75 cents.
DR. AMOS JOHNSON,
111 East Twelfth st., near Fourth ave.

TWELVE MUSIC BOOKS

WHICH CONSTITUTE A

COMPLETE MUSICAL LIBRARY.

1200 or more Songs and Pieces for Pianoforte or Reed Organ. Worth from \$300 to \$400. Sold in book form for \$30.00!

THE MUSICAL TREASURE. Vocal and Instrumental. The most recent work. Very popular.

THE SILVER CHORD. Vocal. Large number of the best Songs.

GEMS OF GERMAN SONG. Vocal. The very best Songs of Deutschland.

GEMS OF SACRED SONG. Vocal. A choice selection.

GEMS OF SCOTTISH SONG. Vocal. Selected from a large number. The best.

WREATH OF GEMS. Vocal. Popular Songs. More recent than Silver Chord.

OPERATIC PEARLS. Vocal. Comprises most of the favorites of Standard Operas.

SHOWER OF PEARLS. Vocal. Completely filled with the best Duets.

PIANIST'S ADBUM. Instrumental. Is the same as Home Circle, Vol. 3.

PIANOFORTE GEMS. Instrumental. Is the same as Home Circle, Vol. 4.

HOME CIRCLE. Vols. I and II. Instrumental. These fine books gave a name to the whole set, which is often called The Home Circle Series, all the books being of uniform binding and size, and filled, not with the most difficult or the most severely classical music, but with that which is genial, bright, popular, and fitted for the entertainment of the happy "circle" at home.

Price of each book, \$2.50 in Boards; \$3.00 in Cloth, and full Gilt, \$4.00. Sent, post-paid, for the above prices.

O. DITSON & CO., Boston.
C. H. DITSON & CO., LYON & HEALY,
New York. Chicago.

EXETER HALL.

A THEOLOGICAL ROMANCE.

BY WILLIAM McDONNELL.

One of the most Powerful, Seathing and Startling Books of the Age.

For sale at this office. Sent free on receipt of price, 75 cents.

A Book for the Times!

"THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC."

Sold by subscription only. Agents wanted. Address,

W. F. JAMEISON,

10 North Jefferson street,

11

Chicago, Ill.

Cure for Invalids.

A VARIETY OF

BATHING, MAGNETISM,

And other effective rational agencies according to clairvoyant diagnosis, for the cure of patients with special accommodations at

MRS. I. G. ATWOOD'S,

125 East Seventeenth Street, corner Irving Place, New York.

N. P. CHIPMAN,
A. A. HOSMER,
C. D. GILMORE.

J. C. SMITH,
E. W. ANDERSON.

Chipman, Hosmer & Co.,

SOLICITORS OF PATENTS

AND

COUNSELLORS AT LAW.

PRACTICE IN THE SUPREME COURT, COURTS OF

THE DISTRICT, AND COURT OF CLAIMS.

Special Attention Given to Litigation Appertaining to Patents.

Any person desiring information as to the standing and responsibility of the members of this firm will, on request, be furnished with a satisfactory reference in his vicinity, or congressional district.

632 F Street, Washington, D. C.

HEADQUARTERS

FOR

Emblematic Signs,

For every trade and profession, including:

WATCHES,

MORTARS,

HATS,

BOOTS,

GUNS,

GLOVES,

SPECTACLES,

GILT EAGLES,

BLOCK LETTERS,

&c., &c &c.

Particular attention paid to

SPECIAL DESIGNS,

SIGN AND BANNER WORK,

FANCY AND ORNAMENTAL

GLASS SIGN WRITING,

COPPER WEATHER VANES

IN EVERY VARIETY.

Indian Clubs for Physical Development

PRICES TO SUIT.

Illustrated Catalogues sent free.

W. L. WASHBURNE,

No. 4, Courtland Street New York,

11

Agents Wanted **\$75 to \$250 per Month**, everywhere male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and Embroider in a most superior manner. Price only \$15. Fully licensed and warranted for five years. We will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$250 per month and expenses, or a commission from which twice that amount and expenses can be made. Address,
SECOMB & CO.,
Boston Mass.; Pittsburgh, P., Chicago, Ill., or St. Louis, Mo. 11

THE HAHNEMANN

MAGNETIC MOVEMENT CURE,

COMBINING

Vital Magnetism, Electricity, Baths, &c.

A NEW, POWERFUL, DELIGHTFUL AND SCIENTIFIC method of eradicating disease without stimulants or drugs. No drunkards or cripples made here, and the high and pure standard of Nature adopted. Our institution tested for a quarter of a century. Thousands of patients from all the States and several foreign countries, given up by other physicians, but thoroughly cured here. Clear-sighted, searching diagnosis given.

On May 1, 1872, a department of this institution will be opened in a commodious building, beautifully located and overlooking the Hudson, at Tarrytown. Patients wishing accommodations in the building should apply soon at the New York Branch, No. 8 West Forty-fifth street. The following Doctors of Magnetism (D. M.) will officiate at both places: Caleb C. Dusenbury, Mrs. Phoebe A. F. Dusenbury and E. D. Babbitt. Send for circular. Address

DRS. DUSENBURY & BABBITT,

8 W. Forty-fifth street, New York.

JUST PUBLISHED,

—A—

NEW AND INTERESTING WORK

ENTITLED THE

SPIRITUAL PILGRIM.

A BIOGRAPHY OF

JAMES M. PEEBLES.

BY J. O. BARRETT.

PREFACE: BY EMMA HARDINGE.

"My name is 'Pilgrim'; my religion is love; my home is the Universe; my soul-effort is to educate and elevate humanity."

"PERHAPS NONE OF THE PHENOMENAL PERSONAGES of the spiritual movement can furnish a more striking, instructive and interesting theme for the biographer than J. M. Peebles. His early education and connection with the ministry in phases of religious belief utterly opposed to the great modern revelation; his long, patient and self-sacrificing labors for the promotion of Spiritualism, when Saul-like, he became inspired as its apostle; his admirable and scholarly contributions to its literature, and the vast geographical areas over which his experiences have been extended in both hemispheres—all contribute to render this biography at once one of the most interesting and important that the movement can furnish."

This book will contain A Fine Steel Portrait of Mr. Peebles, engraved in London.

Price \$1.50, postage 20 cents.

For sale at the office of THE AMERICAN SPIRITUALIST, 29 Beekman street, New York.

CANCERS OR TUMORS,

LOCATED IN ANY PART OF THE SYSTEM, PERMANENTLY cured without drawing blood, with very little pain by

MRS. A. E. CUTLER, M. D.,

No. 72 ESSEX STREET,

BOSTON, MASS.

Advice by Letter, - - - One Dollar.

OFFICE HOURS—From 9 A. M. till 6 P. M.

AMATEUR

Cultivator's Guide

TO THE

Flower and Kitchen Garden.



WE ARE PLEASED TO announce that the 26th Annual Edition of this well-known work is now ready, enlarged and improved, and containing a magnificent new colored lithograph, besides hundreds of engravings in addition to its full descriptive price-list of 3,000 varieties of choice Flower and Vegetable Seeds, Rare Gladioli, Lilies, Tuberoses, &c., with full directions for their culture. This is without doubt the most perfect work of the kind before the public. Sent Free to applicants upon receipt of two stamps. Address WASHBURN & Co., Boston, Mass. 6-24

THE NEW DISCOVERY

In Chemical and Medical Science.



**Dr. E. F. GARVIN'S
SOLUTION & COMPOUND ELIXIR
OF
TAR**

FIRST AND ONLY SOLUTION ever made
in one mixture of ALL THE TWELVE
valuable active principals of the well known
curative agent,

PINE TREE TAR.

UNEQUALLED in Coughs, Colds, Catarrh,
Asthma, Bronchitis, and consumption.

CURES WITHOUT FAIL

A recent cold in three to six hours; and also,
by its VITALISING, PURIFYING and STI-
MULATING effects upon the general system,
is remarkably efficacious in all

DISEASES OF THE BLOOD.
including Scrofula and Eruptions of the skin,
Dyspepsia, Diseases of the Liver and Kidneys,
Heart Disease, and General Debility.

ONE TRIAL CONVINCES!

Volatile Solution of Tar

For INHALATION, without application of
HEAT. A remarkably VALUABLE discovery,
as the whole apparatus can be carried in the vest
pocket, ready at any time for the most effectual
and positively curative use in

**All Diseases of the NOSE, THROAT
and LUNGS.**

THE COMPOUND

Tar and Mandrake Pill.
for use in connection with the ELIXIR TAR,
is a combination of the TWO most valuable
ALTERATIVE Medicines known in the Pro-
fession, and renders this Pill without exception
the very best ever offered.
The SOLUTION and COMPOUND ELIXIR of

TAR
is without doubt the Best remedy known in
cases of

CHOLERA AND YELLOW FEVER.

It is a Specific for such diseases, and should be
kept in the household of every family, especially
during those months in which

CHOLERA AND YELLOW FEVER

are liable to prevail. A small quantity taken
daily will prevent contracting these terrible
diseases.
Solution and Compound Elixir, \$1.00 per Bottle
Volatile Solution for Inhalation, \$5.00 per Box
Tar and Mandrake Pills, 50cts per box.
Send for Circular of **POSITIVE CURES**
to your Druggist, or to

L. F. HYDE & CO.,

SOLE PROPRIETORS,

110 E. 22d St., New York.

Sold by all Druggists.

SAFES:

MARVIN & CO.'S
ARE THE BEST.
265 BROADWAY.

NATIONAL SAVINGS BANK.

THE FREEDMAN'S SAVINGS AND TRUST
COMPANY.

(Chartered by the Government of the United States.)

DEPOSITS OVER \$3,000,000.

185 BLEECKER STREET, NEW YORK.

SIX PER CENT. interest commences first of each
month.

Four per cent. allowed from date of each deposit
for full number of days, not less than thirty, on sums
of \$50 and upward, withdrawn before January.

DEPOSIT CERTIFICATES, as safe as Registered
Bonds, and promptly available in any part of the
United States, issued, payable on demand, with in-
terest due.

Accounts strictly private and confidential.

Deposits payable on demand, with interest due.

Interest on accounts of certificates paid by check to
depositors residing out of the city if desired.

Send for Circular.

Open daily from 9 A. M. to 5 P. M., and MONDAYS
and SATURDAYS from 9 A. M. to 8 P. M.

JOHN J. ZUILLE, Cashier.

"THE BLEES"

NOISELESS,

LINK-MOTION,

LOCK-STITCH



Sewing Machine

Challenges the world in perfection of work, strength
and beauty of stitch, durability of construction and
rapidity of motion.
Call and examine. Send for circular. Agents
wanted.

MANUFACTURED BY

BLEES SEWING MACHINE CO.,
623 BROADWAY, New York.

JOHN J. CISCO & SON, BANKERS,

No. 59 Wall Street, New York.

Gold and Currency received on deposit, subject to
check at sight.

Interest allowed on Currency Accounts at the rate
of Four per Cent. per annum, credited at the end of
each month.

ALL CHECKS DRAWN ON US PASS THROUGH
THE CLEARING-HOUSE, AND ARE RECEIVED
ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand,
bearing Four per Cent. interest.

Loans negotiated.

Orders promptly executed for the Purchase and
Sale of Governments, Gold, Stocks and Bonds on
commission.

Collections made on all parts of the United States
and Canadas.

6-118

SAM'L BARTON.

HENRY ALLEN

BARTON & ALLEN,

BANKERS AND BROKERS,
No. 40 BROAD STREET.

Stocks, Bonds and Gold bought and sold on com-
mission

CHICKERING & SONS' PIANO-FORTES.

The Best Pianos at the Lowest
Prices,

And upon the most favorable terms of payment.

We invite the attention of persons intending to
purchase Pianos to our New Illustrated Catalogue,
giving full description of Styles and Prices, and the
terms on which we sell to those desiring to make

EASY MONTHLY PAYMENTS.

SEND FOR A CATALOGUE.

CHICKERING & SONS,

NO. 11 EAST FOURTEENTH ST., NEW YORK.

HARVEY FISK.

A. S. HATCH.

OFFICE OF

FISK & HATCH.
BANKERS,

AND

DEALERS IN GOVERNMENT SECURITIES,

No. 5 NASSAU STREET, N. Y.,

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bank-
ers, Corporations and others, subject to check
at sight, and allow interest on balances.

We make special arrangements for interest
on deposits of specific sums for fixed periods.

We make collections on all points in the
United States and Canada, and issue Certifi-
cates of Deposit available in all parts of the
Union.

We buy and sell, at current rates, all classes
of Government Securities, and the Bonds of
the Central Pacific Railroad Company; also,
Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange,
miscellaneous Stocks and Bonds, on commis-
sion, for cash.

Communications and inquiries by mail or
telegraph, will receive careful attention.

FISK & HATCH.

69-11

PATENT STOCKING SUPPORTER

AND

LADIES' PROTECTOR.

NO MORE COLD FEET—NO MORE
DEFORMED LIMBS.

MRS. DANIELS takes pleasure in offering the
above articles to ladies, with the assurance that they
will give satisfaction.

The trade supplied at a discount.

No. 63 Clarendon Street,
BOSTON.

OR MRS. C. A. GAYNOR,
824 Broadway, New York.

SYMPHER & CO.,

(Successors to D. Marley.)

No. 557 BROADWAY, NEW YORK,
Dealers in

MODERN AND ANTIQUE

Furniture, Bronzes,

CHINA, ARTICLES OF VERTU.

Established 1826.



A BEAUTIFUL

SET OF TEETH,

With plumpers to set out the cheeks and restore the
face to its natural appearance. Movable plumpers
adjusted to old sets, weighted Lower Sets, fillings
Gold, Amalgam, Bone, etc.

TEETH EXTRACTED WITHOUT PAIN.

With Nitrous Oxide Gas.

No extra charge when others are inserted.

SPLENDID SETS, \$10 to \$20.

L. BERNHARD, No. 216 Sixth Avenue,
Between Fourteenth and Fifteenth streets east side.

WM. DIBBLEE,
LADIES' HAIR DRESSER,
854 Broadway

HAS REMOVED FROM HIS STORE TO THE

FIRST FLOOR,

where he will continue to conduct his business in all
its branches TWENTY-FIVE PER CENT. CHEAPER
than heretofore, in consequence of the difference in
his rent.

CHATELAINE BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

and everything appertaining to the business will be
kept on hand and made to order.

DIBBLEEANIA for stimulating, JAPONICA for
soothing and the MAGIC TAR SALVE for promoting
the growth of the hair, constantly on hand.
Consultation on diseases of the scalp, Mondays,
Wednesdays and Fridays, from 9 A. M. to 3 P. M.
Also, his celebrated

HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harm-
less preparation ever made for the complexion. No
lady should ever be without it. Can be obtained
only at

WM. DIBBLEE'S,
854 Broadway, up-stairs.

MRS. H. F. M. BROWN'S

Postoffice address, till February, will be 132 Wood
land avenue, Cleveland, Ohio.

IN PRESS.

The Life, Speeches, Labors and Essays
OF
WILLIAM H. SYLVIS,

Late President of the Iron-Moulders' International
Union; and also of the National Labor Union.

BY HIS BROTHER—JAMES C. SYLVIS,
Of Sunbury, Pa.

"We must show them that when a just monetary
system has been established there will no
longer exist a necessity for Trades' Unions."
—WM. H. SYLVIS.

PHILADELPHIA:

CLAXTON, REMSEN & HAFELFINGER,
No. 9 and 821 Market street.

LEO MILLER,

OF NEW YORK.

Will present to the public

THE WOMAN QUESTION IN A NEW LIGHT.

SUBJECT:
"WOMAN, AND HER RELATIONS TO TEMPER-
ANCE AND OTHER REFORMS."

Senator Wilson, of Massachusetts, in a letter to
Gen. Jordan, of Pennsylvania, says:

"I had the pleasure of canvassing with Leo Miller,
Esq., in New Jersey, and I most cordially recommend
him to our friends in your State as a gentleman of
rare talent and character and a most effective and elo-
quent speaker."

CHARLES H. FOSTER,

TEST MEDIUM.

16 East Twelfth street, N. Y.

DR. C. S. WEEKS, DENTIST,

No. 412 FOURTH AVE.,

Between Twenty-eighth and Twenty-ninth streets,
NEW YORK.

TEETH EXTRACTED WITHOUT PAIN,
By the use of Chemically pure Nitrous Oxide or Laugh-
ing Gas. Dr. W. has used it several years, extracting
teeth for thousands with complete success, and with no
bad effects in any instance. All operations pertaining
to Dentistry performed in the most careful and thorough
manner, at reasonable price.

LIBERAL BOOK STORE.

WARREN CHASE. R. L. MOORE. E. LUKENS.

WARREN CHASE & Co.,

614 N. FIFTH STREET,

ST. LOUIS, Mo.

Liberal and Spiritual Books and Papers

PARLOR GAMES, VOLTAIC SOLES,

PHRENOLOGICAL BOOKS, &c.,

Comprising a complete assortment of all Books
published and advertised by Wm. White & Co., J. P.
Mendum, S. S. Jones, and other Liberal publishers,
with all Liberal Papers, &c.

Dr. H. Storer's Nutritive Compound.

Dr. Spence's Positive and Negative Powders.



The Highest Cash Prices

PAID FOR

OLD NEWSPAPERS OF EVERY DESCRIPTION;
OLD PAMPHLETS of every kind;
OLD BLANK-BOOKS AND LEDGERS that are
written full;

and all kinds of WASTE PAPER from Bankers,
Insurance Companies, Brokers, Patent-Medi-
cine Depots, Printing-Offices, Bookbind-
ers, Public and Private Libraries,
Hotels, Steamboats, Railroad
Companies, and Express
Offices, &c.

JOHN C. STOCKWELL,
25 Ann street, N. Y.

68-120.

MAXWELL & CO.,
Bankers and Brokers,
No. 11 BROAD STREET,
NEW YORK.

NEW BOOK.

TITLE,—A STONE; OR, THE HIGHEST CHURCH.

AFTER THE APOSTOLIC ORDER.

A real Spiritual bolder, this little gem should be in the
hand of every true Reformer.

Price, 50 cts. at this office, or of the author,

S. E. BURR,

Southford, Ct.

Postage by mail, 8 cents.

106

The Great Discovery!

CATHARTIC MEDICINE MADE PLEASANT
TO THE TASTE AND DELIGHT-
FUL IN EFFECT.

DR. ORVIS'

CATHARTIC COMPOUND

Is pleasant to the taste, and will be readily eaten by
children or adults. It is free from poisonous drugs,
is purely vegetable, and, unlike other Cathartic Medi-
cines, the dose need not be increased from con-
tinued use. And it positively cures constipation.
The directions accompanying each package. Read the
following recommendations:

"New York, July 8, 1871.

"Dr. Orvis.—Dear Sir: Please send me C. O. D., one
box such as I had before: and am pleased to say, it has
acted as a charm with my wife.

"Yours,
TUNIS H. BLACWELL."
(This was one of the worst cases of Constipation I
have ever known.—A. O.)

"Brooklyn, L. I., Nov. 3, 1871.

"Dear Sir: Since your Cathartic Medicine was made
known to me, I have used it, and it only, in my family.
to obviate the evil it is intended to remedy; and I assure
you I prefer it to all other expedients. Its operation
is gentle and wholesome, not enervating the system, or
leaving a tendency to increased difficulty. It clears the
complexion, relieves oppression, and invigorates the
whole physical economy.

"Respectfully, Mrs. R. C. MAITLAND."

It is extensively used by Dr. Foster of Clifton Springs,
and many other eminent Physicians.

SPECIAL AGENTS:

Hudnut, Herald Building, Broadway, New York; D.
G. Farwell, cor. Amity and Broadway, do.; Macy, cor.
6th avenue and 14th street, do.; Robt. S. McCurdy, 494
Broadway, Albany; J. K. Post & Co., Lane & Paine, and
Almy, Osburn House, Rochester, N. Y.; S. E. Samuels,
Columbus, O.; Dixon & Deidrich, Dayton, O.; Briggs,
Clifton Spring, N. Y.

FOR SALE BY DRUGGIST GENERALLY.

Price, 25 cts. per Package.

Address all orders.

DR. A. ORVIS,

107

Rochester, N. Y.

THE NEW YORK LIBERAL CLUB meets every Friday evening at 8 o'clock, for the discussion of Scientific and other interesting subjects. Good speaking and entertaining discussions may always be expected.

A book for the times. "The Clergy a Source of Danger to the American Republic." Sold by subscription only. Agents wanted. Address W. F. Jamieson, 10 North Jefferson street, Chicago, Ill.

Important Information Given

AT THE

Magnetic Healing Institute and Conservatory,

ESTABLISHED AT

No. 118 West Twenty-third Street,
New York City.

(Opposite Bryant's Opera House),

Under the control of Mrs. M. A. Miles, Prof. Julius von Meyer, M. D., Director, for the treatment and cure of

Bright's Disease of the Kidneys

CONSUMPTION, PARALYSIS,
RHEUMATISM, DYSPEPSIA,

And all other CHRONIC DISEASES, and for the special consultation upon all matters of general interest. Political, Financial and Commercial, which is given with so much satisfaction that people in every walk of life come to consult them.

BRIGHT'S DISEASE OF THE KIDNEYS CURED

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as I had become so weak that I could scarcely walk a block. A friend advised me to go to the MAGNETIC HEALING INSTITUTE, and see what could be done for me there. I went, and, after being examined, was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment, and can walk several miles without fatigue. I can be seen at 101 Clinton Avenue, Brooklyn, or at 23 South Street, New York.

T. P. RICHARDSON.

ANOTHER.

On September 7th, 1868, the propeller Hippocampus was lost on Lake Michigan; my business partners, Cooledge, Bailey and Maple were on her; supposing them lost, I called on Mrs. Miles to consult about arranging our business. When I told her the boat and all were lost, she said: "No! all not lost, quite a number are saved, and will be here in two days; two of your men are among them." She described them so that I recognized Cooledge and Bailey; the 11th, the saved arrived, Cooledge and Bailey among them. No news of the boat had come previously.

106

JAMES KIRBY.

Mr. J. C. Steinmetz

WILL GIVE

PHRENOLOGICAL DESCRIPTION OF CHARACTER,

From likeness, with hints as to the proper maintenance of health, choice of pursuits, etc. A three-quarter view is best adapted to the purpose. Size of brain should also be given (in inches) measuring around the head just above the ears and root of the nose. TERMS, \$2.00. Address, J. C. STEINMETZ, Box 375, Tarrytown, N. Y.

Dr. A. Frankel,
CHIROPODIST,

AT THE

HAIR DRESSING SALOON,

No. 196 Broadway,

Bet. Fulton and John Streets, - - NEW YORK.

Cures CORN, BUNIONS and INVERTED TOE NAILS without PAIN. 107

DR. H. SLADE,
(Clairvoyant),

AND

J. SIMMONS,

210 West Forty-third street, N. Y.

OFFICE HOURS FROM 9 A. M. TO 9 P. M.
NOT OPEN SATURDAY

FRANCIS D. CLARK,
DESKS

AND OFFICE FURNITURE,

No. 113 BROADWAY,

Late of 81 Cedar street, NEW YORK.

ANNA KIMBALL, M. D.,

257 WEST FIFTEENTH STREET,

Near Eighth avenue.

Office Hours from 1 to 8 P. M.

Electrical and Magnetic Treatment given when desired.

SECOND MORTGAGE

8 PER CENT.

CONVERTIBLE BONDS

OF THE

INDIANAPOLIS,

BLOOMINGTON

AND

Western Railway

At 82 1-2 AND INTEREST.

From the time we first offered these Bonds they have been rapidly taken up by investors, leaving but a small amount now for sale, which, at the present price, we consider a very cheap and desirable security, as the road is in successful operation, and earning net more than the interest on all its Bonds. The business of the Road is rapidly increasing. Over one thousand miles of New Roads are now building, connecting with and controlled entirely in the interest of this Road, all of which will be completed at an early day.

These New Roads, it is expected, will add at least 50 per cent. to the net receipts of the Company.

We have also other

First-Class Investment Securities

for sale.

Stocks and Bonds bought and sold on commission.

Accounts of Banks, Bankers and Merchants received.

Four Per Cent. Interest allowed on daily balance.

TURNER BROTHERS,

No. 14 Nassau Street.

FOR LIVERPOOL,

(VIA QUEENSTON),

CARRYING THE U. S. MAILS.

THE LIVERPOOL AND GREAT WESTERN STEAM COMPANY

will dispatch one of their first-class, full power, iron screw steamships

From Pier No. 46, N. R. Every Wednesday,

as follows:

MANHATTAN, Capt. J. B. PRICE, April 10, at 2:30 P. M.
WISCONSIN, Capt. T. W. FREEMAN, April 17, at 1:00 P. M.
NEVADA, Capt. FORSYTH, April 24, at 2:30 A. M.
WYOMING, Capt. WHINERAY, May 1, at 1:00 P. M.
MINNESOTA, Capt. MORGAN, May 8, at 3:00 P. M.
IDAHO, Capt. PRICE, May 15, at 11:30 A. M.

Cabin passage \$30, gold.
Steerage passage (Office 29 Broadway), \$30, currency.
For freight or cabin passage, apply to

101 WILLIAMS & GUOIN, No. 63 Wall Street.

ONLY DIRECT LINE TO FRANCE,

THE GENERAL TRANSATLANTIC COMPANY'S MAIL STEAMSHIPS BETWEEN NEW YORK AND HAVRE, CALLING AT BREST.

The splendid vessels of this favorite route for the Continent will sail

From Pier No. 50 North River,

as follows:

ST. LAURENT, LEMARIE, Saturday April 20
WASHINGTON, ROUSSAN, Saturday, May 4
VILLE DE PARIS, SURMUNT, Saturday, May 18
PERREIRE, DANRE, Saturday, June 1
Price of passage in gold (including wine), to Brest or Havre, First Cabin, \$125; Second Cabin \$75.
Excursion tickets at reduced rates.

American travelers going or returning from the Continent of Europe, by taking the steamers on this line, avoid both transit by English railway and the discomforts of crossing the Channel, besides saving time, trouble and expense.

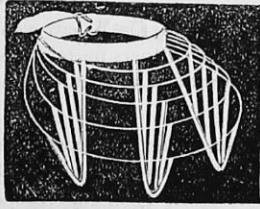
101 GEORGE MACKENZIE, AGENT, 58 Broadway.

REAL ESTATE EXCHANGE.

ANDREW J. ROGERS & Co.,
NO. 472 C STREET, N. W.,
WASHINGTON, D. C.

REAL ESTATE bought and sold on Commission. MONEY LOANED and INVESTMENTS judiciously made; and Accounts, Notes and other Claims promptly collected.

ANDREW J. ROGERS, FRANK MACE,
Attorney and Counselor at Law, Real Estate Agent.



THE
Lotta Bustle
IS THE
Favorite of the
Trade,

Being the most saleable bustle out, as well as one of the latest patents, and more: it offers the most advantages to dealers. Call for terms or send for price list. Wholesale Depot, 91 WHITE STREET, NEW YORK; 801 RACE STREET, PHILADELPHIA. A. W. THOMAS.

THE ONLY DEVICE PERFECT IN ITS ADAPTATION to books in all languages; is original in design, novel and complete special device is one of the most valuable features in its use. A sign for Biblicians, meeting the approval of all teachers and students who have used it. It is handsome, durable, cheap, and cannot be soiled or lost. Send for price list.

E. C. Townsend,
29 Beekman street, New York.

IRA B. DAVIS,
PERSIAN BATHS,
NO. 35 EAST TWENTY SEVENTH ST,
Opposite the New Haven Railroad Depot,
NEW YORK.

Vapor, Sulphur, Mercurial, Iodine, Electro-Magnetic and Friction Baths.

Open from 8 A. M. to 10 P. M.; Sundays, 8 A. M. to 1 P. M.

FOR USE IN FAMILIES,

THE FAMOUS

Halford Leicestershire Table Sauce

THE BEST RELISH

Put up in any part of the world for Family Use.

Can be Bought of any First-Class Grocer.

FOR SALE.

I offer for sale my COUNTRY PLACE, with all its improvements, in whole or in parts, which is four miles east of the city, on the National Road. It is too well known to require any description of it.

THOS. HORN BROOK,

98 Office No. 118 1-2 Main street, up stairs.

APOLLO HALL.

Sunday Lectures

BY

THOMAS GALES FORSTER,

TRANCE SPEAKER,

EVERY SUNDAY MORNING & EVENING

At half-past 10 A. M., and half-past 7 P. M.,

During the year, commencing February 4, 1872, at Apollo Hall, corner Broadway and Twenty-eight street, New York.

JOHN KEYSER, Treasurer.

WOODHULL, CLAFLIN & CO.,

Bankers and Brokers,

No. 44 BROAD STREET,

New York.

To Americans Visiting London,

And wishing to meet with a comfortable HOTEL, try Richardson's, 36 Finsbury square, London, near the Bank of England.

Home comforts and moderate charges.

PROFESSOR LISTER,
Astrologer,

Has arrived in the city from Boston, and can be consulted at his residence

74 LEXINGTON AVENUE,
Between 25th and 26th streets, New York,
100tf.

Purchasing Agency.

MRS. EMILY V. BATTEY,
FASHION EDITRESS

AND

PURCHASING AGENT OF POMEROY'S
DEMOCRAT,

Will receive orders from country ladies desiring purchase goods in New York, attend to the same and forward by express, or other conveyance, to

ALL PARTS OF THE UNITED STATES,

Without making any extra charge for the same; carefully purchasing at the lowest prices for those who may send their orders. She will also give advice and information about styles, fashions and prices of goods, even if those writing do not wish to purchase, when a stamp is inclosed to pay return postage.

Address,

Mrs. V. Emily Battey,

Fashion Ed. Pomeroy's Democrat,

P. O. Box 5217, NEW YORK CITY.

N. B.—MONEY sent by mail should be in the form of a check or post-office order for all sums over one dollar.

Among many other well-known firms in New York, Mrs. BATTEY refers, by permission, to James H. McCreery & Co., Morris Altman, and the proprietors of the HOME JOURNAL and of WOODHULL & CLAFLIN'S WEEKLY. 94

Mrs. Laura Cuppy Smith.

This lady, who has spent six years in California, receiving the highest encomiums from the press of the Pacific coast, cannot fail to please Associations desiring an earnest, eloquent and entertaining lecture.

SUBJECTS:

- I.—Woman in the Home, the Church and the State.
- II.—One of the World's Needs.
- III.—The Religion of the Future.
- IV.—The Social Problem Reviewed.

NOTICES OF THE PRESS.

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—*San Francisco News Letter.*

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and opulence of fancy, and interesting on account of its tender and grateful sentiment.—*The Daily American Flag, San Francisco.*

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—*Sacramento Correspondent Santa Clara Argus.*

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—*San Francisco Examiner.*

Laura Cuppy Smith, one of the best educated and most talented lady lecturers we have ever listened to.—*San Francisco Figaro.*

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a spirituelle face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call.*

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—*Alta California, San Francisco.*

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—Wm. L. PEABODY, Chairman Relief Committee Y. M. C. Association.—*Omaha Republican.*

Walking majestically through the splendid gardens of literature and philosophy, culling, as she went rapidly on, the richest gems of inspired genius; riveting the profound attention of all her charmed hearers. Such women you seldom meet. Her praises are on the tongues of all the people.—*Omaha Tribune.*

She is a fluent speaker, using elegant language, and with far more than ordinary argumentative powers.—*Omaha Herald.*

She is an educated, refined lady, and one of the best lecturers we ever heard.—*Omaha Republican.*

Address

LAURA CUPPY SMITH,
44 Broad street, N. Y.

JOURNEYMEN PRINTERS'

CO-OPERATIVE ASSOCIATION,

No. 30 Beekman Street,

NEAR WILLIAM, NEW YORK.

THIS ASSOCIATION IS COMPOSED ENTIRELY OF PRACTICAL JOURNEYMEN PRINTERS AND PRESSMEN,

Representing every department of the trade.

Those who favor us with work may therefore rely upon having their orders filled with

NEATNESS, ACCURACY AND DISPATCH.

Having greatly enlarged our accommodations, and added all the latest and most fashionable styles of TYPE, IMPROVED PRESSES and MACHINERY, we now possess one of the largest and most complete printing establishments in the city, and are prepared to compete for all kinds of MAGAZINE, NEWS-PAPER, BOOK and PAMPHLET WORK.

JOB PRINTING executed in the best style, plain and illuminated, in gold colors, tints and bronzes.

All grades of Fire, Life and Marine Insurance work. Orders by Mail will receive prompt attention

Passing Away.

BY LOUIS CARROLL PRINDLE.

My darling, draw near to me.

Press the sprays of my death dampened hair;
The sunshine is flashing o'er meadow and lea,
The walls of the grave gilding over for me
To pass to eternity there.

Place your lily soft hand on my brow,

'Tis the signet of life 'mid decay;
The light from beyond there, is thrilling me now
With a joy that no dream of the earth could endow,
Bright heavens foreshadowing ray.

This, the gate where all partings must be,

You must bide for a time, lonely here;
As your star I will shine while you toss on the sea,
Drifting on o'er the waves to be welcomed by me,
When to heaven your spirit draws near.

'Tis the way that leads up to the door;

If the storm-clouds are dark on the way,
'Bove the sprinkle of foam on the surf-fretted shore,
I will whisper you courage to lighten you o'er,
To the light of eternity's day.

'Gainst the wall of the West floats the seal

Of the beauties so glorious beyond;
'Tis the throne of the God in whose worship I kneel,
Whose glories my soul so near freedom, can feel,
Freedom, gained by death's rest-giving wand.

My Lula! why glistens a tear?

Why weep for a soul so near free?
I pass to my home with no shadow of fear,
The clouds have rolled back and the path's shining clear,
And the gates are all open to me.

Just beyond the broad death-ending line,

With these eyes dimmed to life, I can see
Spirits glad, that in halo of purity shine,
And in spirit their voices are mingling with mine,
As I hear them, they beckon to me.

My darling! I pass to the light,

With all shadows of earth cast away;
I pass to a form that with glory is bright,
I pass to a world never mantled with night,
Where no twilight ere darkens the day.

I am weary. I long for the grave,

That my dust there forever may rest;
Lulled to peace by the wash of eternity's wave,
And the chanting of souls that in blissfulness lave,
In that world where all spirits are blest.

My own, there are pleasures to cull

By the wayside of life as we pass;
But when plucked from the stem, brightest flowers soon dull,
And the cup that of sweetness is brimming and full,
Is with bitterness drugged at the last.

On bright hope we build up pleasant dreams,

And then fancy forever 'twill last;
But as shrivels the oak 'mid electrical gleams,
When touched by the hand of adversity, seems
Our pleasures to shrivel and blast.

My darling, the clouds roll away.

Kiss me once ere my life breath has fled.
A kiss, whose imprint on my cold lips will stay,
'Till in darkness, to dust they have moulded away,
'Mid the silence and gloom of the dead.

I am weary. I long for the sleep.

I am weary—so weary and worn.
Good bye, Lula, darling, for me do not weep:
O'er thee I will ever a guarding watch keep,
From that land where my spirit is bourne.

The Indians.

The Indian problem still confronts the nation, and awaits practical solution. For two years, and a little more, the "civilization experiment" has been in progress. It has been, however, and still is, an "experiment." The limitations, under which it is tried, especially in the pecuniary sense, have been from the beginning very embarrassing. Millions are appropriated for the military; the appropriations for the missionary service are an inadequate pittance. Much good, however, has been accomplished, prophetic of larger results yet to be attained.

We have felt from the outset, that the denominations and philanthropic organizations united to co-operate with the government in the cause of Indian civilization, had an important work to do in educating and directing aright the public opinion of the country at large upon this question, and thus to prepare the way for a change of legislative policy concerning the Indian question. The whole matter of legislation has all too long been shaped and controlled by merely political, speculative and military, "rings" and cliques. And while concerned in behalf of the heathen of other lands, the untutored Indians of our own continent have been despoiled, demoralized, and maltreated, with scarcely a thought or a protest, until recently, from the majority of professing Christian men and women. The indifference of the masses of our people to the welfare of the Indians is still painfully apparent whenever any general effort is proposed in their behalf.—*National Standard*.

A Unitarian clergyman writing in the *Liberal Christian*, thus pictures these traveling revivalists, who in winter time haunt cities, hamlets and houses, getting up sensation "revivals of religion":

"They are a sort of spiritual quacks, travelling here and there with such pills and powders as meet with a ready market. They are loud talkers, unscrupulous dealers with facts, making up in brass what they lack in brains. These are the men that parishes send for to make people more religious. They come, with their tirades against common sense, their abuse of a learning they lack. People gather to hear them as they would to see a 'live' gorilla, and for about the same reason. They begin operations. Soon the weakest point gives way; some one cries, then another, and another. At once they are pressed to some forward for prayers. They are led along by older ones, not a moment is given for thought or reflection till they are inside the circle. Who has not seen such converts when they begin to come to their senses again? How soon they forget all his rapture, how lightly they talk of it and bring the sacred sentiment of religion into disgrace, by what appears to many a repudiation of it."

BRIEFS.

Moses and Aaron Wilcox were born the same day, married sisters, were partners in business at Twinsburg, O., which is called after them, died on the same day, and are buried in one grave.

Joaquin Miller, the poet of the Sierras, is preparing to storm the world with a novel, which he intends shall contain a romantic history of California and a chronicle of frontier incidents served up in story form.

The opinion Don Pedro, Emperor of Brazil, formed of Europe during his recent tour, is laconically expressed as follows: "There are only two countries in Europe—England and Germany; the rest is rubbish."

A man one hundred years old went to have a pair of boots made. The shopkeeper suggested that he might not live to wear them out, when the old man retorted that he commenced this one hundred years a good deal stronger than he did the last one.

The Board of Aldermen last evening, after debate, in concurrence with the Council, voted favorably on the order requesting the Trustees of the Public Library to open the Public Library on the Sabbath, between the hours of 2 and 9 p. m. The vote was four to six. The Worcester City Council has taken similar action.—*Boston Journal*, June 11th.

THE PASCHAL CANDLE.—In the Romish Cathedral of Seville, Spain, the service on Easter Eve is begun without sound of bell or note of music. On the north side of the altar stands the paschal candle, a pillar of wax nine yards in height, and thick in proportion, weighing eighty arrobas, or about two thousand pounds. The candle is recast and newly ornamented every year, being broken in pieces on Whitsun Eve, and a part of it used in the consecration of the baptismal font. The candle is lighted with new fire, struck by a priest from a flint, and burns until Ascension Day. It is lighted and trimmed by a surpliced chorister, who climbs to the top by means of a gilt iron rod, furnished with steps like a flagstaff.

"BURIED SELF."

Where side by side we sat, I sit alone;
But surely hear the absent voice—as one
Who, playing, when the tune he plays is done,
Hears the spent music through the strings yet moan.
I rove through places that my soul has known,
Like the sad ghost of some departed nun,
Who comes between the moonrise and the sun
To sit beside her monumental stone.
So by my buried self I take my seat,
And talk with other ghosts of vanished days.
And watch gray shadows through the twilight fleet,
And half expect to see the buried face
Of my dead self rise in the silent place,
To look at me with mournful eyes and sweet."

The other evening, at the open-air Cafe Concert des Ambassadeurs, the performance was interrupted by the sudden appearance of one of the spectators upon the stage. He announced that, having been told he was incapable of singing in public, he had wagered a large sum that he would come upon the boards and go through an air; he therefore appealed to the audience, who were, by their applause or dissatisfaction, to be the umpires of the bet. The eccentric individual commenced his ditty, and his strange gestures and quaint voice created great merriment; but he had plainly won his strange wager, and the stake was immediately sent to the fund for the liberation of the territory.

Several years ago, in a remote corner of a town not a thousand miles from Bradford, dwelt some twenty families who never attended public worship. Sunday was regarded by them as a day of pleasure, card-playing and drunkenness being their chief delight. At length it was proposed to open a Sunday-school there. Several preachers from the adjoining towns took an active part. The people flocked in to hear them. Soon quite a feeling was manifested; a dozen or so would get up and speak each evening. When the thing was supposed to be about ripe, a committee was appointed to visit the several converts, and ascertain their views of the propriety of their connections with some church. The first person called upon was an old gray-headed chap, whom the boys had nicknamed "Tumty." Now Tumty was a red-hot Republican, and as it was near the Presidential election, he supposed his callers to be some of the electioneering committee. At length one of the committee said, "Well, my friend, we are very glad to hear you have concluded to do something for Jesus." "No, sir," exclaimed Tumty, "by Jupiter, I am going for Gen. Grant."—*The Globe*.

How difficult it is to get at the exact truth in this matter of the ages of eminent men, will appear from one fact. Mr. James Mill, one of the most honest, painstaking, and accurate of writers, says, (*History of British India*, vol. III., p. 98,) that "Nizam al Mulk . . . died in 1748, after a whole life spent in the toils and agitations of oriental ambition, at the extraordinary age of 104." Yet Mountstuart Elphinstone, also an honest and accurate writer, says, (*History of India*, p. 645) that Nizam al Mulk died at the age of 77,—a difference of twenty-seven years! Both historians are of the very highest class, and they are of the greatest authorities in relation to Hindoo history; and Nizam al Mulk (Azof Jah) was one of the first of Indian statesmen, playing as leading a part in the Moghul Empire as almost any man who lived therein during the century that followed the beginning of the reign of Aurungzebe. What makes the difference more remarkable is the circumstance that Mr. Mill's works is edited and continued by Prof. H. H. Wilson, who is one of the principal Indian scholars of Great Britain, and who filled the Boden Sanscrit Chair in the University of Oxford.

1872. OUR MOTTO IS 1872.
IMPROVEMENT!THE
AMERICAN SPIRITUALIST,

IS NOW PUBLISHED WEEKLY,

PRICE ONLY \$2.50 PER YEAR,

Invariably in Advance.

We present in each number

GREAT INDUCEMENTS

TO SUBSCRIBE!

A journal of sixteen pages, in most convenient form for

READING and BINDING,

being considerably the LARGEST SPIRITUAL PAPER PUBLISHED, and for

LESS MONEY THAN ANY OTHER.

Every number contains

Valuable Reading Matter

worth more than the years subscription! What greater inducement do the

MILLIONS OF SPIRITUALISTS

want to subscribe?

Who will SUPPORT SPIRITUALIST PAPERS if Spiritualists do not? It is the intention to make

The American Spiritualist

THE

Leading Journal of the World!

in advocating the

CAUSE OF SPIRITUALISM.

OUR FOREIGN CORRESPONDENCE

is a most interesting feature, as some of the

ABLEST MINDS IN EUROPE

Correspond regularly for this Journal.

WE ALSO PRESENT ASTONISHINGLY

LOW CLUB RATES!

FOR

The American Spiritualist,

and The Lyceum Banner.

BOTH SENT ONE YEAR

FOR ONLY 3.25!

The regular price of the two papers would be \$3.50. We have arranged this Club List to assist the *Lyceum Banner*, our Children's Paper, the office material, etc., of which was recently entirely DESTROYED in the great CHICAGO FIRE!

THE AMERICAN SPIRITUALIST

has for its contributors, OUR BEST WRITERS—with an able Corps of Corresponding Editors in different parts of the country. Published WEEKLY it will be issued the SAME DAY from the following BRANCH OFFICES:

CLEVELAND, O., Office—144 Seneca St.
M. C. PARKER, Agent.
WASHINGTON, D. C., Office—527 Seventh St.
GEO. WHITE, Agent.
BOSTON, MASS., Office—
GEO. A. BACON, Agent.
BALTIMORE, MD., Office—92 West Baltimore St.
BENJ. McCLELLAN, Agent.
CHICAGO, ILL., Office—225 West Randolph St.
MRS. LOU H. KIMBALL, Agent.
LOUISVILLE, KY., Office—
W. H. CONNELLY, Agent.
SAN FRANCISCO, CAL., Office—319 Kearney St.
HERMAN SNOW, Agent.
CENTRAL OFFICE, NEW YORK.
A. A. WHEELLOCK, Managing Editor.

AGENTS WANTED IN EVERY STATE and TERRITORY to canvass for the AMERICAN SPIRITUALIST, to whom LIBERAL compensation will be given.

All monies should be sent by POST OFFICE ORDER, REGISTERED LETTER, or DRAFT on NEW YORK. We cannot be responsible for money sent in any other way.

All matters of business and other communications should be addressed to

A. A. WHEELLOCK,
29 Beekman Street, New York City.